

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

SEPTEMBER - OCTOBER 1952



THE CURRICULUM OF RELIGIOUS EDUCATION
A Symposium

THE PLACE OF CONTENT IN CHRISTIAN TEACHING

SIGNIFICANT EVIDENCE

BOOK REVIEWS

Religious Education

Official Publication of the Religious Education Association

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Three Items From the Editorial Notebook

ABOUT LETTERS

Reader interest is our major concern. When reader interest is keen we are glad. When this interest wanes we are disturbed.

There are many ways of gauging reader interest. We wish these might be improved. One way of learning reader interest is through letters to the Editorial Committee. We appreciate the letters which come. These are read with care.

The July-August issue on the Revised Standard Version and "The Word of Life" brought more favorable letters than had been anticipated. These appreciative comments were passed on to the writers of the articles. We enjoy basking in the light of such authors' achievements.

This same issue brought forth one letter which stated dogmatically that the issue was "all wrong." Of course we desired more light on such an inclusive statement and wrote the sender to that effect. We tried to state that we did not try to be "all wrong," but we humbly admitted we were human.

But we continue to welcome letters.

ABOUT FORTHCOMING ISSUES OF *Religious Education*

The November-December issue will feature a symposium on "Group Dynamics."

The 1953 January-February issue will have an extensive symposium on "Trends in Religious Education." The previous issues on "Trends" brought forth such enthusiastic reader response that we have sought to have the "signs of the times" described more fully than before.

ABOUT R.E.A. HAPPENINGS

Herman Wornom, the General Secretary, is back on the job after several weeks in the hospital. He stated that he spent his vacation in the hospital. We know you join us in saying, "We're glad you are well again. Our best wishes are with you."

The Executive Committee had a meeting in Pittsburgh on July 11th. As shown on the back cover of this issue of *Religious Education* new members have been appointed to the Board of Directors and to the Planning Committee for the Observance of the 50th Anniversary. The Executive Committee endorsed a series of constructive changes in the developing New York Office. A budget for the 50th Anniversary was approved. The meeting was enthusiastic about the growth of the R.E.A.

We hope you have had an enjoyable vacation and we look forward to sharing *Religious Education* with you.

THE EDITORIAL COMMITTEE

The Curriculum of Religious Education

A SYMPOSIUM

To build a curriculum which gets maximum results is the aim of all teaching. But the maximum is never fully attained. Yet the endeavor to reach that goal is an integral part of the educational process.

In this same spirit of seeking to improve the curriculum of religious education this symposium is presented.

At the National College for Christian Workers, Kansas City, Missouri, on March 11 and 12, 1952, five lectures were given under the general heading "The Curriculum of Religious Education." A panel discussion followed these lectures. The lectures and panel discussion constituted the inauguration of the Marcia E. Wertsch lectureship in the College.

The Editorial Committee is indebted to President Lewis B. Carpenter for his cooperation in having these lectures rewritten and the panel discussion summarized for Religious Education.

—The Editorial Committee

I

The Content of the Curriculum

PAUL H. VIETH

Horace Bushnell Professor of Christian Nurture, Divinity School, Yale University

The Nature of Curriculum

WHAT IS the nature of a curriculum of Christian education? Every institution, if it has an educational outreach, seeks through its educational processes to perpetuate, enrich and extend its most cherished convictions and purposes. As for an individual the life that he lives is an index to the philosophy that he holds, so for an institution its curriculum is the key to the values it holds most dear and seeks most ardently to recreate in each new generation. This is true so long as curriculum-making is a rational, creative and indigenous process. Curriculum is the behavior of an educational institution in relation to its pupils.

The curriculum of Christian education is a living, contemporary experience. It is more than a set of text-books or lesson materials. It is more than a body of knowledge set out to be learned. It comprehends the entire range of conditions, activities and experiences by which a church seeks to achieve its educational ends. It is life, not a printed

page. If lesson material is likened to a travel guide, curriculum is the journey to which the guide points the way.

A curriculum includes certain important components. (1) It includes *objectives*. While the objectives of Christian education transcend the curriculum in the sense that they define and determine it, nevertheless they are also immanent within it. Every unit and every lesson must have objectives if it is to be meaningful, and these objectives must stem from the accepted objectives of Christian education if it is to be relevant.

(2) A curriculum includes *subject-matter*. This consists of the heritage and product of Christian life and thought in printed records, the arts, cult, institutions, and the experience of living men. Without subject-matter, education except of the most primitive kind, is impossible.

(3) A curriculum includes *methods*. These embrace the manner in which the pupil is made aware of his own deepest needs and confronted with the Christian culture. Method

and subject-matter are so inter-related that they constitute a single whole, not separate or separable parts. How the Bible is taught has as much to do with the pupil's growing knowledge and love of it as the content itself. Whether the curriculum results in stereotyped personalities or persons who are creative and continually growing, depends on the method of teaching as much as on the subjects taught. It is only by the rankest misunderstanding of the educative process or the grossest misuse of either term that method and subject-matter can ever be set in opposition to each other.

(4) A curriculum includes the *setting* in which Christian education is carried on. The warmth or coldness of the fellowship of the church, its concern for self or others, the spirit and discipline of the church school or department, the beauty and orderliness of the building and rooms, the devotion and competence of the teacher, all enhance or hinder Christian growth—the more effectively because usually unconsciously.

In summary, the curriculum includes all those materials, activities and experiences which are initiated or utilized by the church for the achievement of the aims of Christian education.

From this description, it must be fairly clear that the curriculum of Christian education cannot be confined to the Sunday school. The whole experience in the church is the curriculum, and every phase of the church's educational program needs curriculum. The church is one, and its curriculum must be one, including in its scope not only the life within the church but the Christian homes and the community as well.

What Is Content?

How shall we understand the term *content* as applied to curriculum? On a can of soup, "net content" refers to all that is within—not just the oysters but also the liquid which holds them in suspension. So the content of curriculum is all that is included in curriculum. When curriculum is defined as living experience, content refers to a combination of subject-matter, activities, environmental influences and the like, which together constitute the desirable learning experience. Con-

tent cannot properly be equated with material or subject-matter. It is the pupil-in-relation-to-materials-and-other-factors. Hence, to say that a curriculum is content-centered is meaningless. It may be now material-centered and again activity-centered as one or another of these elements of content is stressed, but it is always content.

With what shall the curriculum deal? What types of experiences shall it foster? In other words, what shall be its content? The criteria by which selection of content may be made come to us from two directions. *First* are the objectives of Christian education. These define the end toward which the educational experience is to lead. *Second* is the understanding of human nature and how change and growth best take place. This determines how the pupil is to be made aware of his need, motivated to the necessary effort, what materials are to be chosen from the store-house of culture, and how the pupil is to be confronted with these materials so that for him an educative experience may result. As these criteria change, and they do change with the passing of time, the content of the curriculum also changes. Every age would probably accept the development of the Christian faith as a general objective of Christian education, but the conception of the nature of this faith and how it is to be developed differ sharply in different periods. The history of church school curriculum in America shows its dependence on prevailing religious and educational thought. From emphasis on memorization of catechism and Bible to study of Bible content; from almost random selection of Bible content to systematization in uniform and graded lessons; from Bible center to experience of growing persons; from experimentalism to gospel-centered and theologically oriented emphasis—thus it has gone, with older practices usually existing side by side with newer insights.

The Content of the Curriculum

We return now to the original question: What shall the curriculum include? In seeking an answer, we shall draw heavily on the insights which have come from the emphasis on education as experience and the emphasis

on confrontation with the Christian gospel which have most recently dominated curriculum thinking.

We are concerned with people in relation to the Christian faith. The curriculum of Christian education must so confront people with life, and with the Christian faith in relation to life, that this faith will increasingly come to flower and fruition with them. Faith is an inner experience which does not come by exhortation, but through revelation, understanding, acceptance, and living. Within this total concept of the Christian faith we may identify several elements:

1. The most important element of content is God. We call this most important, because it is only when we place God first that other elements of curriculum content have significance. Here we can agree with the intent if not the exact words of the Westminster Shorter Catechism "The chief end of man is to glorify God and to enjoy Him forever." The first objective of Christian education, as stated by The International Council of Religious Education is "to foster a consciousness of God as a reality in human experience, and a sense of personal relation to him." Randolph Crump Miller says "The purpose of Christian education is to place God at the center and to bring the individual into the right relationship with God and his fellows within the perspective of the fundamental Christian truths about all of life."¹

Let it be clear, however, that we are not concerned with a doctrine of God, neatly phrased, to be stored in memory. Our concern is with God-in-relation-to-man,—God revealing himself, man receiving and accepting this revelation. Theologians use the word "confrontation" to describe this experience. This concept defines Christian teaching at its best, and at the same time emphasizes the seeming futility of all teaching, for no teacher can assure that by his effort this confrontation will be brought to pass. It is an experience in which man comes to a realization of God's goodness, holiness and majesty, and his own weakness and sinfulness, his utter dependence on God.

But God is found to be also gracious and loving, through his Spirit entering human life to give strength where there is weakness, and abundantly pardoning where there is error and sin. He is God the Father, God the Son, and God the Holy Spirit, a revelation to which generations of Christians have borne witness, but which may be experienced anew by each growing disciple.

At this point, a Christian teacher may well ask "If teaching is more than telling, by what means are we to bring our pupils to this experience of God? How does anyone learn about God?" The answer must be that God has not left himself without witness. He has revealed himself and is revealing himself in many ways,—in Nature, in history, in consecrated lives and in the inner spirit of man. But the mightiest act of God for us and our salvation was Jesus Christ, and it is in and through him that our knowledge of God most surely comes.

2. Hence, the second great area of curriculum content is Jesus Christ. This must be true if we believe with Paul that God was in Christ, reconciling the world to himself.

There has been no lack of emphasis in curricula on the person and work of Jesus. But all too often there has not emerged a very clear picture of why Jesus is so central to Christian faith. What was there about him which made him the central point in God's revelation to man? What was there about him which impressed his contemporaries so much that he became for them not just a good man but an object of faith?

It is unfortunate that the details of his life, and the problems raised by the stories of his virgin birth, miracles, and resurrection, have so often occupied the center of attention to the point of obscuring the true significance of Jesus.

The curriculum of Christian education, if it is to be true to the Christian tradition, must find a way of teaching Jesus so that he may be seen as the focus of Christian revelation, the embodiment of the gospel, the good news of the saving grace and power of God. This cannot be done by an approach from life-situations alone. No one is likely to come to this majestic conception of God simply

¹Randolph Crump Miller, *The Clue to Christian Education*, p. 8.

by viewing man's need for salvation. It is the gospel itself which is the revelatory situation in which man may come to realization of his own need and the grace of God which is sufficient to save him in his dilemma.

3. We have already entered upon the third great area of curriculum content, which is the Bible. For the Bible is the chief source of our knowledge of God and of the earthly career of Jesus Christ. If the purpose in Christian education is to confront and control persons by the Christian Gospel, then the Bible is indispensable, for the Bible centers in the Christian message of salvation that God was in Christ. It bears witness to God's revelation and men's response. It is a record of the acts of God for our salvation, from its beginning, through the historical experiences of the Hebrew nation, to its culmination in Christ and the creation of the Christian church. The Bible is not itself the revelation. That was a living experience to which the Bible bears witness. But the Bible may in turn confront the learner with an experience which to him will again be a living revelation of God.

This conception of the place of the Bible in the curriculum differs radically from that which prevailed in the Bible-centered era of lesson materials. It is not Bible-centered but gospel centered. It is not concerned with Bible knowledge except as through confrontation with the Bible a living experience with God may be achieved. It differs basically also from the place of the Bible in the "experience-centered" curriculum. It agrees that experience must be central, but far from seeing in the Bible one of many good resources for guidance of experience, it sees confrontation with the Bible itself as a primary experience through which revelation may come. Hence the apologetic use of the Bible which was so prevalent in the past quarter century may be replaced by great Bible teaching. It is teaching which seeks to confront persons with God and his redemptive acts. It requires historical understanding and perspective. For God has spoken to man not in neatly formulated doctrines, but through the slow process of history, inspiring prophets and poets to speak in

his name, sending his Son, bringing the church into being, calling apostles and evangelists, transforming the lives of men and women.

Clarence Tucker Craig² has called attention to the fact that not all parts of the Bible deal in the same degree with God's revelation. He recognizes three levels of value in biblical materials:

1. The primary level includes those portions which are essential to the understanding of the nature of the gospel.
2. The secondary level includes much which in itself is of little religious importance, but which provides the historic framework for the clearer understanding of the revelation.
3. The tertiary level includes the accompanying aspects of the experience of Bible times, such as geographical setting, manners and customs, the understanding of which enhances interest in the primary elements.

Thus it is clear that when we say that the Bible is an area of curriculum, we mean much more than the transmitting of words, which so often is implied by the critics of this viewpoint. We mean nothing short of helping pupils to stand in the presence of revelation.

4. A fourth great area of curriculum content is the church. The God of our faith did not die or remove himself from history with the completion of the New Testament. He has continued to reveal himself in Christian history, and to manifest his power and grace in the Christian community. This suggests that the church should enter the content of the curriculum in two ways:

First, as a subject of study. The church in its history and in its present program represents an embodiment of the Christian faith in action. In its long history we may study the development and clarification of Christian doctrine, the emergence of the forms of Christian worship, the expression of God's purposes in Christian work. The timelessness and universality of the gospel are seen in an institution which adapts itself to

²See P. H. Vieth, (Ed.) *The Church and Christian Education*, Ch. II.

the needs of every age, and extends itself to win the hearts of people in every land. Great personalities wholly dedicated to Christ emerge throughout the centuries to instruct and inspire those who stand at the threshold of this house of faith. A fair-minded study will recognize the human weaknesses and errors which have now and again caused the church to deviate from the true mission and character of the Body of Christ, for only thus can the student be properly prepared to make his own creative contribution to the unfinished history which he must help to write today and tomorrow.

Second, as a Christian fellowship. As persons participate in and feel themselves a part of the life and work of this historic fellowship, it becomes for them *the* curriculum of Christian education, not just an agency for providing a curriculum for persons who stand outside the fellowship. What we seek to teach is meaningful to the extent that it is relevant to the dynamic life of the Christian fellowship of which the pupil is a part. The church is thus not just a faith-teaching institution, but a faith-creating fellowship.

5. A fifth great area of curriculum content is Christian doctrine or Christian beliefs. While Christian experience is basic, it is inevitable that experience will demand interpretation or explanation, and this results in doctrine or theology. It is not a case of whether we shall have doctrine or not, but rather one of whether we shall have good doctrine or bad. By bad doctrine we mean that which is allowed to spring up sporadically without guidance or correction by tradition and the Christian community.

Clearly there is little effective education in learning the words of formulated doctrines, without the necessary undergirding in experience. A clever parrot could do as much, without becoming a Christian. The truth of doctrine must be written on the heart, not merely on the cerebral cortex. But conversely, it is desirable that articulate formulation be given to the faith which is within. Without some verbal tools for the expression of the Christian faith it is difficult to engage in the constructive thought processes which make this faith relevant to all of life.

6. A sixth great area of curriculum content is the Christian life. Man's experience of salvation through God's love should lead naturally to thankful response in life which is pleasing to God. The ethical emphasis in curriculum should never be minimized; but it becomes distorted when it is separated from the prior consideration of man's responsibility to God which gives it meaning.

It is in this area that the so-called liberal religious education made its greatest contribution. Yet there was always an uneasy feeling that any venture into Christian ethical life had to be sanctioned and hallowed by some tie-up to a Bible story or Bible passage. This led to some fantastic applications of Scripture to fit cases for which there could be no Scripture parallel. We would contend that the Christian convictions implied in and derived from the other areas of curriculum content should be sufficient basis for free exploration of the relation of such convictions to the problems of living. Undergirding each such venture with a passage of Scripture is unnecessary.

An inclusive definition of all that should go into this area of content would take us beyond the purpose of this paper. Sufficient to suggest that at least the following should be included:

a. *Work.* Christian vocation is one of the most real expressions of the Christian faith. In our secularized culture, Christian education has an enormous problem to solve if it is to restore the relevance of Christianity to the every-day work of the world.

b. *The Christian moral life.* How a Christian is to conduct himself in a world where many of the basic standards are disintegrating requires searching exploration of the implications of the Christian faith. It requires the realization of a Christian imperative as well as understanding. To feel the force and the significance of this element in Christian education, one needs only to look at life all about him, and read the headlines in the newspapers.

c. *The Christian social life.* Present-day curricula in church schools and youth groups have not been wanting in social emphasis. There is no denying that these efforts have

borne fruit in improved attitudes in race relations, economic issues, and other important problems. But it is to be doubted whether many such studies have been deep enough to get at the real springs of human action, or radical enough to accept the full implications of the Christian gospel. One has only to see the prevailing practice of churches in racial discrimination to have such doubts confirmed. Social psychology, psychiatry, Christian ethics and other related disciplines have much to offer to Christian education here.

d. *Worship.* Consecrated Christian living brings with it the need for constant renewal of the springs of action through worship. The relation of work and worship, and the close interrelation of the two, is a problem of curriculum content which has been very little explored.

Conclusions

In conclusion, two points which must be fairly evident, should be emphasized. First, the above analysis of content for the cur-

riculum does not mean that these areas will be dealt with in separation from each other. They are so closely interrelated that in most curriculum units two or more of them will go on side by side. At times, however, one or the other of them may be the chief object of emphasis.

Second, what has been suggested for the curriculum of Christian education is so extensive that the most careful selection will need to be exercised to avoid over-crowding with its consequent confusion. The problem of getting time enough for adequate Christian education is ever with us. We can relieve this difficulty to some extent by laying more claim on the whole life of the church and on the Christian home for taking a share of the load. But we cannot solve it by so overburdening the curriculum with content that nothing can be done decently and in order. Above all, teachers and other leaders must keep their over-all perspectives clear, so that whatever may be chosen for a particular unit of curriculum content, it may always minister to the developing Christian faith.

THE WHITE HOUSE

WASHINGTON

July 21, 1952

Dear Mr. Knoff:

The celebration of Christian Education Week each year brings to the people of the Nation an opportunity to renew their faith and refresh their spirits at the fountainhead of spiritual inspiration.

Publication of the new revision of the Holy Scriptures gives this year's celebration a special significance not only in the life of the churches but in the life of the entire English-speaking world.

Never has the world stood in greater need of the guidance of the Holy Spirit than now, and seldom has the world been as eager to hear the Word of God and to follow His guidance. The ancient message of peace and of faith in the God of history who is the ruler of all nations needs to be carried to all people — not least or last to the people of the United States and their spiritual and temporal leaders — in words which are understood clearly in our day.

It is my hope and prayer that the celebration this year of the appearance of the new English version of the Bible will be the occasion of a fresh awakening of interest in religion, and that the brotherhood of all men under God will become increasingly realized.

Very sincerely yours,

Harry S. Truman

Reverend Gerald E. Knoff, Executive Secretary,
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II

Social Processes IN CURRICULUM BUILDING

LEONARD A. STIDLEY

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BUILDING a curriculum is supposedly an educational venture. Its major purpose is to improve teaching and learning. Both of the latter are social processes. The term social comes from the Latin word "socius" which means "companion." The educational program is not solely social but it has social re-enforcement. Building a curriculum of religious education is concerned about "persons and companions." This article will consider the nature, function and significance of social factors and social processes in curriculum building in religious education.

To consider this subject one needs to explore at least four areas: (1) the objectives of the curriculum—or what the teachers and builders of the curriculum aim to do socially; (2) the nature of the pupils—their psychological natures in drives, interests and needs—and pupils from the point of view of religion; and also the nature and function of materials which are used with pupils; (3) the methods used—in enriching pupils' experiences and how materials and pupils experiences are brought together, and finally (4) the results which are attained. In other words to evaluate such a curriculum.

This article will attempt to consider briefly each of these, but will give more emphasis to social processes.

Curriculum building is a complex, unfinished and ever changing process. Parts of the process go on at different speeds and parts are sometimes moving at cross purposes. Harry Elmer Barnes wrote, "We stand today with our mechanical foot in an airplane and our social foot in an oxcart." This picture may be applied to curriculum building. Much is known and done about materials—about pupils' interests and learnings—and much is said about God, but not too much emphasis is placed on social factors. Cur-

riculum builders have been concerned more about pupils acquiring knowledge than they have been about socializing pupils.

The point of view of the author is that both religion and education are primarily social processes. It is granted that there are other points of view in curriculum building, but this is one which needs emphasis. This point of view rests upon two basic problems—

One is theological. What is the nature of God? What is the nature of man? What values emerge in the inter-relationship of man and man and man and God. These are perennial problems of theology and of religion.

The other is psychological. How are groups organized? How is life lived? How does learning take place?

Religious education is by its hybrid nature the bringing together of a theological "outlook" with its data of fact and faith and psychological "outlook" with its data of fact on social relationships.

Man is a social animal. As George Albert Coe wrote, "Man is conjunct." In his nature, he is joined with others. Man is played upon by social forces and is immersed in a social matrix. Religion is primarily social if that term is broadly interpreted. Religion has two focal points—one centered in God and the other in man and his fellowmen. The divine-human encounter is social. Jesus reported that God was identified with the least of these (men)—the hungry, the unclothed and those in prison. And man as he seeks the good life seeks companionship relations. Man has anti-social and self-centered drives, but man can find himself only in relation to his fellowmen and to God. The curriculum of religious education is concerned therefore with those experiences which will

help man to find his "companions"—relationships with other men and also with God.

The problems relating to man's social nature and his social goals can also be approached in relation to the processes of learning. A pupil does not learn something and then go out and apply it, although curriculum builders and teachers frequently work on this assumption. This assumption would make education simple and in an "orderly sequence." But education is not simple nor is it in "orderly" sequence. Rather pupils learn something as they live or experience it and they live and experience it in groups. Therefore if one would teach pupils he must know of a far more complex learning process in the total context of living. The phrase "learning by doing" is a partial truth. That too needs a context—"doing something" in relation to persons—groups—even though impersonal items such as nature and things are involved. What does it profit one to gain the whole world and to lose right relationships with his fellow men and with God? In the final analysis learning in the field of religion involves companionship, human and divine.

I.

Let us consider the social objectives of building a curriculum of religious education. When asked what are the objectives of religious education—the answers are many. But basically the objective is the growth and development of persons in a fellowship in which highest values are experienced by the members of the group—not values in the abstract but values which are incarnated in group life. Words become flesh—ideals are tested in thought, action and worship. The group gets "cosmic support which is social." The raising of the level of living is what makes fellowship religious.

This means that in building a curriculum of religious education from the point of view of the social factors, at least three objectives are to be considered:

- (1) A religious fellowship which provides basic needs of persons—security, being wanted, love, the "rug of the stars," discipline, and the overcoming of obstacles in achievement. Such a basic ob-

jective is to enable persons to be themselves—to be what they ought to be in the fuller sense of that term. The self is recognized and recognizes. The self is *sub-specie eternitatis*.

A certain type of fellowship is necessary for these basic needs of persons to be operative. All groups do not have these qualities but these qualities are what makes a group religious and also what makes a fellowship significant. Significant groups are objectives of curriculum building. As Jesus said, "Where two or three are gathered together in my name, there am I in their midst." There are many groups of two and three which are not religious but if they have certain qualities they are religious.

- (2) Another objective is to make religion a quality of all life, rather than just one part of life. It seems to the author that this is an important item which strikes at a major objective of curriculum building. Is a religious fellowship to appeal to a few interests? Or is it to appeal to all life in a qualitative way? Is not a curriculum of religious education to be concerned with those many interests which will bind a group together and to provide for the basic needs of persons to live abundantly? Religion means to bind—to tie together. This is what a significant group does with its members. Groups have interests which unite and which divide. A religious fellowship is not just one in which members have mutual admiration, but one in which members find mutual stimulation. A religious fellowship needs wide diversities of interests, which are more than tolerated interests and which become ties of enriched living. Members of a religious fellowship can sing "Blest Be the Ties That Bind," and they can also sing of love, of sacrifice, of service—of interests in all areas of group living.
- (3) A third objective in building a curriculum of religious education is the experiencing of democratic relationships of persons. This does not mean that religious education and democracy are-

synonymous, since all religions are not democratic. But the objective of a curriculum building is to provide experiences which incarnate the ultimate worth of persons—young and more mature. Can God be autocratic, imperialistic if he has co-workers? Or is it the nature of God to respect persons? Is there not a theological basis for democracy if the basic assumptions of democracy rest upon the brotherhood of man and the fatherhood of God? If one accepts these assumptions, does it not follow that one of the objectives of curriculum construction in religious education is the building of democratic small groups? Is there not also a corollary that a teacher is called upon to be a group builder, rather than one who "runs a group" or even who "lets a group run itself." Is it not the teacher's place to study how groups are built and to make one objective of teaching of religion the building of group life in which persons are of "ultimate value"? Is it not also an objective to see that persons of different age levels share democratically in living? It is one thing to quote Phillips Brooks, "The world moves forward on the feet of little children." It is another thing to be aware of the fact that adult hands guide little children. It is an objective of religious education to provide varied age fellowships so that children and adults march into the future together with more definite assurances.

The social factor objectives of curriculum building in religious education in summary are the development of a fellowship—in which persons find basic needs satisfied, in which living is raised to a higher value level, in which the resources of religion become incarnate in daily experiences, and in which democracy is experienced in group relationship. This may be stated in another way—the social factor objective of curriculum building in religious education is the development of such a significant group life that per-

sons experience ultimate worth in each other. Such persons seek the answer to the question, "What is most worthwhile in living?" and they find an answer in "human and divine" group living.

II.

The religious educator is concerned both about pupils as they are and as with education and the help of God they may become. As Edna Baxter has written, "Religious education has to be guided by the specific capacities and experiences of its pupils as well as by the truth about God and his will for men. It must be recalled again and again that it is the human being—child, adolescent and adult—with all his limitations that is to be educated. There are sharp differences between young people and late adolescents or adults. There are vast differences between persons of the same chronological age. Much of the failure of the work of the church with its people stems from the neglect of these variations in persons."¹

The interests and drives of pupils are primary in religious education. These are parts of the learning process and thus parts of curriculum building. But the human organism is a unity. It reacts as a whole and this whole includes emotions as well as knowledge and the cognitive factors. Emotions are important in group living and are needed for curriculum building. Is not our living influenced tremendously by our affective drives toward fulfillment—how we love, fear, hate, and do we not do these in groups?

Only as the child has first-hand experience with parents, friends, and in pre-school groups with love; does religious growth constructively take place. It is in loving and in being loved (social factors) that self-hood is more fully realized. It is here that theology and psychology meet and it is here that group living finds fulfillment. These are foundation stones for future building. Children who experience fear, hate and other anti-social ingredients are deprived of these foundations. But a curriculum which does not have the positive elements of ethical love,

¹Unpublished manuscript.

of goodwill, of service, of affection is not providing essential factors in religious education. The curriculum building has beginnings in the family and it never leaves the family. The church school curriculum includes the family not in a general way, but by integration.

There are various levels of love and it is the purpose of curriculum building to raise those levels, to go higher and higher. It is the raising of these levels as stated previously which makes a group religious. This raising of the love level is brought about through deeper, higher, more integrated group living. Through these, persons find themselves and are found by their fellowmen and by God.

When one turns to the use of material—the Bible for example—one is confronted with the fact that materials were once firsthand enriched experience—high level living—covenanted relationships with God. That is what makes the material so important although it may be hidden in an unknown and difficult-to-use form. Unless the positive essence can be extracted from the material and can be made relevant to the current experiences of persons, material in curriculum building is of little value and may even be a handicap. Materials—even the Bible—are secondary. But the changing of persons in the direction of raising group living to a higher level is primary. And the use of materials in such a way as to effect a religious fellowship is a constructive use of materials.

III.

The next problem is one of how the level of groups is to be raised and how material is to be used. These are problems of methodology.

Let us take the first—"How to make a significant fellowship" which is the objective of religious education.

- (1) The first essential is to find common ties. These ties depend upon many factors. Raymond Robbins in trying to speak to a hostile group found himself met with "hisses and boos." When in a moment of more reduced tension in the group he shouted, "All men want bread," a common bond was established and he found an opportunity to speak.

Interests and bonds are basic beginnings in the development of groups.

- (2) More than common ties are needed. Basic ties must be found. Persons may be held together on temporal bases, but only as basic drives are expressed in experience can significant ties be formed. Here religious education has its real opportunity if it goes deep enough into its resources. Interests of persons are doorways—basic drives are within. Curriculum builders need to enter these doorways and not just use current interests as significant as these may be. Members of groups in which sacrificial love is expressed, selflessness revealed, "venturesome faith" followed, vicarious sacrifices made—find life more rewarding and the group life more strengthened.
- (3) A significant fellowship emerges as members know each other and share with each other. Significant fellowship is built upon the interactions of selves—knowing and being known—loving and being loved, and sacrificing for and being sacrificed for. Psychiatry uses the term "empathy" to mean more than just knowing another person. The term includes getting a shared feeling with others. To get these experiences necessitates building a curriculum upon the intertwining of the basic relationships of adventurous living. Opportunities are not only to be provided for persons to "express themselves" but to invest themselves in each others needs. It is upon these that social leadership is built and it is around these that a living social curriculum is formed.
- (4) A significant group also provides opportunities for release of tensions.² One group differs from another in the degree to which the members feel "free"—"are at home." If members do not find this release in one group they may seek to find it in another. One of man's major problems is to find "freedom" to

²Gertrude Wilson and Gladys Ryland, *Social Group Work Practice*. Houghton Mifflin Co., Boston. 1949. p. 129.

be himself. Groups aid or deter man in his search for "emotional" expression. As a group establishes a balanced relationship of "freedom" and "captivity" between its members are emotional tensions released. The therapeutic value of religious group living has only begun to be tapped by curriculum builders. This value is needed in a significant group.

- (5) Another balancing factor is needed. To build a significant group the focus needs to be on "program activities" rather than on "relationships of people."³ This may seem counter to what has been said previously but it is not. One does not obtain happiness by seeking it. One obtains it by living in such a way that happiness inevitably follows. Members of a group do not learn to love each other by "talking about love," but by experiencing those activities in which "loving" is shared. Love is not the greatest thing in the world—but "loving and being loved" are. Sienkiwicz in *Quo Vadis* wrote, "To love is sweet, but to be loved is sweeter." To provide such experiences of loving and being loved are guides for building a curriculum of religious education, and for development of significant group life.

A significant religious group is one in which the members "theologize"—that is, wrestle with nature of God, of man, and of values which bind man and man and man and God together. Theologizing experiences are different than considering problems of a theology. A social factored curriculum provides opportunities to theologize with others—that is wrestle with major subjects of religion—the nature of God and of man. Too frequently a curriculum aims to teach theology rather than to provide experiences in "theology."

- (6) Another factor close to this focusing upon activities is the necessity of creating forks-in-the road in activities rather than providing answers. An objective

of a curriculum of religious education is not to provide answers, but to provide opportunities to get answers. Pupils develop and grow as they make choices. For a group to be significant means that important choices need to be provided. Also the group which provides significant choices becomes the dominant group. There is a factor in evangelism which is psychologically sound—"Choose ye this day." But one does not always see the choices—the forks in the road have not been made clear. Forks in the road need to be geared to age levels—and kept as live options. In the making of choices is basic group living.

- (7) Significant group living provides activities which unite rather than divide.⁴ Differences need to emerge, but too wide differences run counter to fellowship. Similarities are interesting starting points.
- (8) One of the more important elements in a significant group is the interrelationship of opportunity and responsibility. It is theologically and psychologically sound to balance these. Only as these are balanced does self-discipline develop. I think I would almost be willing to state that opportunities should be limited to the taking of responsibilities. In this day of the "rights of man," duties may be also brought to the fore. Significant groups always do bring these to the fore, as opportunities and responsibilities are balanced. Progressive education has been much misunderstood at this point, because it is erroneously interpreted as being primarily built on "doing what the pupils want to do."
- (9) Is it not clear that to put these factors into practice more than one hour per week is needed? Religious education is actually taught and learned in face to face group relationships—and the more significant the group relationships the more significant the teaching and

³Loc. Cit.

⁴Loc. Cit.

the learning. These take time even under the best of conditions—and the best conditions are in significant group living.

These different items of how to build a significant group can be summarized by stating that as educational social factors become operative—and are experienced—the levels of living are raised, and as levels are raised religious education becomes more significant.

In turning to the second part of the last question which was raised—namely how are materials used in a significant group, there are three guide posts to be suggested.

- (1) Materials as was mentioned previously are always secondary—and the ongoing pupil experience primary. The materials need both contact and relevancy for the pupil's experience. These two are enhanced *if* the group standard includes expectancy. Such expectancy may be enriched or diminished by the methods of the teacher and the interest or lack of it and the mind-set of the pupil. But the important social factor is what the group expects. This sheds light on the esprit de corps of premillennianists groups and the hesitancy of some other groups. Materials in a curriculum of religious education need to be important enough to encourage expectancy and the methods used need also to enhance it. This is easier stated than done, but only as it is done do materials become significant.
- (2) The primary purpose of materials is not for transmission but for changing persons, and persons are changed as they share in the original experience which gave rise to the materials. These materials are not to be "passed on," but to have pupils "pass through these" checking their on-going experiences by the value judgments of materials.
- (3) The main problem in using materials in the curriculum of religious education is to enable pupils to become conscious both of the process of learning as they use materials and to the process by

which their on-going experience needs checking in the light of materials. This requires the teacher's maximum effort to get behind materials and to interpret these. And the pupils share in searching materials. Hence this too is a joint social enterprise and needs group reinforcement.

IV.

One more question will be considered. If in developing a curriculum for religious education in which the major concern of social processes is to build a significant group is one certain to get results?

The results of curriculum building in religious education are not too high at the present time. The child—the adult—finds himself in conflicting groups. Many standards are in conflict. Is it not true that where a significant group—a home—a class, a club, has high standards and has the qualities mentioned above that results are obtained?

If these results are obtained is it not the assignment of curriculum builders in the field of religious education to build significant organized groups, in the home, in the church and wherever religious education forces can come together and to do for the whole field what is true of the small group? I'll try to illustrate this by an old story. A Roman Catholic boy and a non-Roman Catholic went to mass one Sunday. To the one this was a familiar experience, to the other it was new. When mass was over, the Roman Catholic boy asked his friend what he thought of it. The non-Roman Catholic replied, "It beats the devil." The Roman Catholic added, "That's just what it is designed to do—beat the devil." The devil is being defeated each time a significant group functions, good results are obtained.

Social factors in a curriculum of religious education if fully employed are to do just that—by enriching learning, by giving continuity to life, by emancipating persons, by providing group life with incentives and goals and by making God real in the significant groups in which persons live. These are social processes in building a curriculum of religious education.

III

Learning

IN RELATION TO THE CURRICULUM

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I. Introduction

SEVERAL YEARS ago a woman told me that her ten-year-old son asked her every Sunday morning, "Mother, do I have to go to Sunday School?" He justified his question with the discomforting information, "I don't learn anything there." We know that the boy's premise was wrong, and that actually he learned a great many things, unplanned for by the teacher, of course, and in her estimation probably untaught. One wonders what he hoped to learn and how nearly his purposes coincided with those of his teacher. Was real learning hindered by the curriculum, or by the methods used in dealing with it? What does it mean to learn? What happens to a person when he learns?

Are the same processes involved when one speaks of having learned to like olives, or to play tennis; to understand his neighbor or to repeat the names of the kings of Judah? Does one learn to love God by some special faculty which he possesses? What are the tools of teaching religion? What should pupils learn in church? What is the function of the teacher in fostering learning by the pupil?

Discovering answers to such questions has engaged the minds of serious men and women for almost two centuries. The studies of educators and later of psychologists have brought into sharp debate many divergent points of view regarding the learning process. Religious education was likewise affected by the assumptions for learning which were being made, for here, as in public education, they indicated the need to rethink curriculum in terms of content and method.

We are aware that social, religious, and cultural changes of history have been reflected in the educational theories of any given period. We turn then, for a glance at

the background out of which arose the concepts of education and of religion responsible for curriculum content and method in the church.

II. *Backgrounds for the Changing Concepts of Education*

The Christian church, beginning with a story to tell, continued to teach an authoritative tradition of religion throughout the middle ages and beyond. The freedom of thought engendered by the Renaissance brought a new realization of self to the individual and an outreach for beauty and enjoyment of the present as an end in itself. The Reformation likewise stressed a good life for the present, but used it to point the way to salvation in the future. There was authority, but it was found in the Bible, not in the church; therefore everyone must be able to read the Bible, and schools were established. Both the Renaissance and the Reformation disregarded the child save as a potential adult whose training was solely to fit him for adulthood.

Curriculum and method in education were tremendously influenced by philosophy and educational theory growing up in the 17th and 18th centuries. To John Locke we owe the theory that learning comes through the senses by experience with the environment. The sensations received through the five senses result in simple ideas concerning things in the external world. Through reflection one can compare impressions and gain ideas about the inner workings in his mind. Complex ideas relating to moral conduct and social relationships are built up as the mind examines sensations, and combines ideas, thus giving rise to new ideas. Learning is habit formation and to form right habits results in desirable personality. Locke

believed that learning should be a happy experience for children; they learn best when they are interested and play is a good incentive to interest.

Side by side with the concept of pleasant and agreeable learning situations existed the theory of formal discipline, also attributed by some to John Locke. According to this theory it was not what was learned, but how the learning was done that was important. The value to the pupil lay in the process of learning, since the power generated from learning in one subject was transferable to another. Puritanism was in line with this theory, and believed that to learn what was difficult, or even unpleasant, exercised the mind and strengthened it. This belief persisted in modern education in the U.S. and was responsible for keeping Latin in high school curricula for many years.

A century later we learn from Rousseau that the child is inherently good, and that if left to develop according to natural impulses he will learn well. Training should be suited to the age and individuality of the pupil with no formal schooling until the age of twelve years, when, he believed, two years would be sufficient to equip him with all of the intellectual knowledge that he needed. Thus Rousseau added to the theory of learning through the senses an inner sense or "feelings." Interestingly enough, the ideas of Rousseau were instrumental in the acceptance of the theories of Pestalozzi who followed him.

Pestalozzi, too, placed the child at the center of the educative process and counseled that he be taught with loving care and mild discipline, and with understanding of his needs, interests, and abilities. He heralded the discovery that to educate means to draw out rather than to pour in, and that to observe and investigate were better ways of learning than to memorize and recite. Hence we find him using models and objects and the motor abilities of children in his educational program.

Herbart did much to displace the disciplinary conception of the curriculum with his theory that the learner can find interesting only that which is in some way connected

with knowledge already in his mind. Experience, or organized knowledge, is the source of character, which thus has roots not in a single source, as the Bible, but in the whole content of the mind. His five formal steps in education were a strong influence in changing teaching methods in the public school.

The concept of education through experience as expanded in the 19th and 20th centuries by John Dewey was a wide departure from a traditional view. It conceives of education as the intelligently directed development of persons who learn in answer to their own questions, and whose control comes from within as they engage in serious work to accomplish chosen purposes. Dewey's emphasis was on the kind of experiences that "live fruitfully and creatively in subsequent experiences."¹ Therefore it becomes the teacher's responsibility to create situations in which pupils may have good experiences.

Psychologists during this time were developing theories of learning, and conducting experiments to correct and refine them. While there are a number of divergent theories, the basic points of difference may be illustrated by two groups of them, the association theories, and the problem solving or field theories.

The associationists, of whom E. L. Thorndike is the most widely known, believe that learning is done by parts rather than wholes, the wholes being composed of parts. For instance, the child is taught words in order that he may learn to read; he is taught notes in order to know music. They believe, also, that learning is mechanical, with chain responses that are rather rigid and predictable. They reject the notion of learning by perception or insight in favor of reaction of the organism to the environment; thus if the pupil is to learn to behave in a variety of situations he must practice in a variety of situations. By so doing he will learn many connections between situations and response, and learning depends upon learning connections.

The field theory exponents, represented

¹John Dewey, *Experience and Education*, The MacMillan Co., New York, 1939, p. 17.

by the Gestalt psychologists, declare that learning is done by wholes. Parts could not exist without wholes, therefore parts are learned in relation to wholes. The learner himself reacts as a whole to a total situation, the whole field, not just mind or body to an element in the situation. They deny the mechanistic theory of learning and support that of insight or perception in problem solving. This theory implies a creative approach to the understanding of problems and the discovery of solutions, in contrast to rote learning and mechanical drill.

These concepts of religion and personal freedom, of ways of teaching and ways of learning have influenced the educational programs of the public school and the church. We shall note their effect upon the curriculum of religious education.

III. *Effects of the Cultures Upon the Curriculum of Religious Education*

The Sunday School began in the United States with a purpose similar to that of the Robert Raikes Sunday Schools in England, to give instruction to children and youth who lacked the advantages of schooling.

At length, however, the church awakened to the opportunity of using the Sunday School as a medium for the religious instruction of its constituency. It was natural that the catechism, time honored by use, should have central place in the curriculum. It contained the basic statements of Christian belief, it was in line with the catechetical method used in the public schools and easy for the teachers; to make it easier for the children the catechisms were simplified, care being taken not to weaken the doctrine.

By the end of the first quarter of the 19th century the public school was discarding the catechetical method. The Bible replaced the catechism as central in the curriculum of the Sunday School so that pupils might memorize it rather than statements based on its teachings. The lessons consisted in hearing one person after another recite for the entire hour. It was believed that the verses would have meaning for the child when he became an adult and he would be repaid for the tedious classes in which he learned them.

Succeeding phases of curriculum develop-

ment brought question books with portions of the Bible printed as answers; the International Uniform Lessons followed; and eventually there was published the graded materials for use in religious education. Thoughtful curriculum writers today constantly seek to improve the latter to the end that the child may be enabled to function creatively in his environment, relating the Bible to his experience.

IV. *Today's Goals for Learning. What Should the Church Teach?*

Our ten-year old who "didn't learn anything" in Sunday School, should have been learning some things about God and the universe, and himself in relation to them. God is the creator of the world and all that is in it. He is the author of the continuous process of creation which we observe in the recurring miracles of the seasons. The power of life in the seed belongs to God alone. God may be grieved at man's lack of love and disappointed in man's actions, but he will never stop loving him. God forgives sin when one is sorry and asks His forgiveness and sincerely tries to do better. Sin means anything that one may say or think or do that is contrary to the nature of God. What one believes about God will be basic to the philosophy of life which he forms and to the values he holds.

The church school pupil should learn that Jesus is an authentic historical person, the best man who ever lived, the Son of God. He showed us by what he said and did what God is like. He invites all people to live as he did, and his power is alive in the world today to help those who choose to follow his way. When man allows himself to be controlled by the principles of Jesus he is his Saviour. His teachings are practical and can be put into effect in the 20th century in business, in race relations, and in all problems of government. But it happens only when people are willing to be guided entirely by his principles.

The church school pupil should learn that the Bible is a collection of books written at different times by a great many different men, and for different purposes. It shows how people, from the earliest times, have

tried to understand God, and have worshipped Him; and how their ideas about him kept changing and getting better until Jesus came into the world to live like God. It tells about God and Jesus and it provides materials by which Christians may find principles of living today.

The church is a place where the followers of Jesus come to worship God and to find through quiet thinking, prayer, and song, and the reading of Scripture, what God is speaking to them. It is a fellowship of all people who believe in the Christ-like God, and it includes people in every land. Every person, large and small, has work to do in the church, and is needed in it. The church has developed over a long period of history and a continuous stream of people have given their lives to it.

The boy who thought he did not learn anything in the church school should learn that he has worth as a person, he is important to God, and that what he does makes a difference to God, his Father. He should learn techniques for Christian living: consideration for the well-being of others; kindly ways of dealing with people; a sense of values which is unchanged by material things; the need for, and the art of worship. He should come to understand that God has endowed his children with creative power of mind and spirit and that all are workers together with God when they use these powers for good; that prayer is a way of living in creative relationship with God. His strength and talents are gifts of God to him, and he is a trustee, or steward, of these things, as he is also of time, money, and other possessions that come to him through his life. To be religious means to play games fairly, to do one's share of a hard job, to give the other fellow a chance, to be obedient to parents, just as much as it means to go to church and to read the Bible.

These goals, stated in terms of a child are related to the objectives of religious education.

The church has not remained static, but has continued a study of its program by a consideration of the philosophy of Christian education and a re-examination of its ob-

jectives in the light of the Christian message, the changing social order, and the findings of child study and educational psychology. From the report of such a study, made by a committee under the auspices of the International Council of Religious Education and published in 1940, we find this statement of purpose: "The concern of Christian education is to help persons, whether old or young, to live as Christians—to face actual situations which their world presents to them, and to resolve the issues involved in terms of Christian values and purposes. In a world of change, attention needs to be given as much to the possibilities of present experience as to precedents of past experience. The end of education is not acquisition of knowledge or ideas as such, but the organization of knowledge for the more competent and fruitful ordering life."²

A later study of Christian education, the report of which was published in 1947,³ indicates a need for increased emphasis on theology; attention to the Christian heritage to discover how theological thought developed; and a "creative reconstruction of social relations as Christian education looks to the future."

V. *Methods for Reaching Today's Goals*

Method and purpose are closely linked and each inseparable from the curriculum, but the teacher is the most important factor of all. Therefore our ten-year-old will be able to form a concept of a loving God in company with a teacher who loves God. There must be experiences in which the learner realizes love and care himself, and in which he has opportunity to show love and care for others. There must be occasions to wonder at the greatness of God, as evidenced in the falling rain, the springing of the flower from the dry bulb, the stillness of the twilight. These experiences will have value for the teaching of religion as the boy is helped to find significance in them. He will have opportunities to be silent in order

²*Christian Education Today*, The International Council of Religious Education, 1940, p. 14.

³Paul Veith, *The Church and Christian Education*, The Bethany Press, 1947.

to grow in understanding of intangible realities.

Since religion is related to all life, it must be learned in all of life's experiences. Democracy as a teaching ideal will be understood as a well-organized framework in which purposes are clearly defined and to which both teacher and pupils subscribe, with responsibilities as well as privileges shared by all.

Our ten-year-old will hear less verbalizing about religion and do less memorizing of Scripture texts than his parents or grandparents did. Instead, he will test out the implications of religion in concrete situations and find meaning in the Bible in terms of daily living.

The boy will have as many first-hand contacts as possible with people in situations different from his own. He needs to play with and plan with those of other races, and to work together with them for some accomplishment, to know that all are brothers and God is the Father of all. There will be less activity as an end in itself, but more which grows out of the need of children to create in order to achieve their purposes.

The boys will have more opportunity for fellowship across departmental lines, and for doing things with other groups. There will be time to think in order to classify concrete experiences, and to recombine them so that useful abstractions can be made.

The teacher of religion will seek to help the boy have as many rich experiences as possible with people and ideas and things.

Resources will be found in the Bible and other books, the printed curriculum, in audio-visual materials, in drama and art, in the church with its equipment and teachers, in families, in the community, and the world order. The methods are to see, hear, touch, taste, feel, plan, evaluate, put into practice, make, do, try. The boy, with a consecrated, well-trained teacher, using such methods will have opportunity to learn many things in Sunday School.

VI. Conclusion

The purpose of Christian Education, throughout the years, has been to help persons develop Christian character. The curriculum designed to achieve this purpose has been variously conceived, and has been largely determined by ideas prevailing in the culture. The methods used have followed, at some distance, those accepted by the public school. Good learning has been both helped and hindered by curriculum content and teaching method, and likewise fostered or impeded by the qualities of the teacher.

While no completely adequate theory of learning has been developed, psychologists have taught us a great deal about the learning process. Governed by this knowledge, the understanding of persons, the goals of Christian education, and what is known about the development of Christian character, the curriculum writers proceed with their task of providing suitable materials for Christian education. Thus, does the church endeavor to help pupils to learn.

WEST POINT PLEASE NOTE

Research has shown that cheating in the classroom has less relationship to individual honesty than to bad scheduling, overemphasis on marks, and authoritarian teaching methods. — *Los Angeles County Bulletin*.

Costs are going up to stay in college but they are going down to get out — at least at the University of Wisconsin. Diplomas that cost 55 cents apiece two years ago are now down to 36 cents!

Emergency overseas relief made possible by churches of America coordinating their programs and shipments through the Department of Church World Service, National Council of the Churches of Christ in the U.S.A., have been increased more than 25 per cent during the first seven months of 1952 as against the January 1-July 31 period of the preceding year.

Shipments of supplies thus far in 1952 — food, clothing, medicines and other articles of material relief — totalling 8,010,198 pounds, with a dollar value of \$3,111,050, are shown in a report issued by Church World Service at its offices at 120 East 23rd St., New York City. — *National Council News*.

IV

Principles and Procedures OF CURRICULUM BUILDING

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The Curriculum

OF THE making of curricula for Christian education there is no end, nor should there be. Constant change and adaptation are as surely laws of life in the religious world as in the sea around us, or in the cultural climate where every curriculum declines or prospers. The ever-veering human situation, emergent needs of diverse groups who use curricula, new focal points in theology, and fresh insights in educational philosophy, call for perpetual restatement.

But this relativity should deceive no one into imagining a curriculum is an unimportant jelly-fish of an educational something drifting with the currents. To the contrary, a curriculum can be a galvanic activator that causes currents, and greatly directs them. A curriculum is like a mighty dam that catches waters from many tributaries in its bowl, compounds them, and then in highly organized purposeful fashion releases them through clearly defined forms to particular areas for utilitarian reasons,—perhaps to a parched land and a thirsty people, until a wasteland is made to blossom as the rose. A curriculum represents both conservation and creation. It can exert a transforming influence upon lives.

Which is a way of saying several things. A curriculum is one of the holiest most awesome undertakings known to the Church. A curriculum is the crystallization of innumerable heavy choices, made not without groaning of spirit. So much rides on the outcomes. For example: figures show that 70% of all Sunday church school pupils are lost to the Church, but also that 80% of our church members come from the 30% not lost. For another thing, a curriculum is designed for

the people. A curriculum is no monopoly of professional religionists, no esoteric intellectual exercise of cloistered long-hairs.

Broadly conceived, curriculum is the method of educational evangelism. It is both a teaching and a confrontation. It is the basic function of the Church to bring persons into a saving knowledge of and commitment to Jesus Christ as their personal Lord and Savior within the Christian community. Curriculum is the educational way of witness. It is the Church's major means of reproducing its life, something it must do in each succeeding generation, or die. Actually it is less the Church's life or survival that matters than her Lord's for which she serves as feet, and arms, and lips. The Church has been given an eternal message to declare and demonstrate. "God made this world to be the theatre of His glory," once spoke John Calvin. So acceptance of Christ means embodying God's nature here and unreservedly taking on His whole redemptive mission toward every living creature, bar none, and ultimately transformation of the whole character of society until the Kingdom by God's grace comes.

The Church in our time has typically been dimly if at all aware of itself as a teaching evangelizing fellowship. The conventional chasm in thinking between the Church and the Sunday school, the preoccupation of many church leaders and people with what they deem weightier matters, the whole tragic fragmentation of church life into separate organizational activities without coherence, the shabby treatment of education as though it were a noble but relatively unimportant side show for manicuring the minor virtues of small children, are points that scarcely

need elaboration here. And just as many have failed to recognize that teaching the Gospel is evangelism, so have numerous educators in the Church failed to see their job within the context of the Church's total nature and work, almost glorying in their separateness. There grew up a frozen gulf between Christian theology and education, and an impatience with theology to the point of covert rebellion in some quarters and the exaltation of an education that was but the religious counterpart of secular methodology. At least many persons came to feel that some educators had gone off the evangelical reservation, and that others pursuing more traditional paths were hardly producing curricula that could be considered a best buy in the church's estimate or world's idea marketplace. Whatever in this proves whose case matters little beside the overwhelming facts of the Sunday church school's shuffling toward the grave during the 30's and 40's on wobbly or wooden curricular crutches, and of the Church's educational evangelizing impotence.

"The Christian Faith and Life" Curriculum

Perhaps at this juncture I should admit my bias of experience which one can escape no more than he can his skin. For 12 years as a pastor and for six years since as Children's Work Director for the Board of Christian Education I have labored within the Presbyterian U. S. A. communion. In 1942 in a cross-section conference the denomination began to study what it should do toward a new curriculum, and in 1944 a wholly fresh staff of editors—while the regular editorial group continued to produce the then current lessons—set to work, devoting their time entirely to the preparation of a markedly different teaching program. The title suggests the scope and emphasis: "Christian Faith and Life: A Program for Church and Home." Its use started with the fall of 1948. Whatever merit attaches to it belongs to Paul C. Payne, James D. Smart, Edward B. Paisley, Walter L. Jenkins, Ray J. Harmelink, Dorothy B. Fritz, Margaret Hummel, Norman Langford and others, whose intimate responsibility has been greater than mine. Yet in my work of helping to prepare guidance materials for teachers and parents, of

counseling on the field with curriculum users, of sharing in editorial-age group conferences at headquarters, curriculum became my daily meat, drink and sleep—though there has been little of the last. This further extenuating word: while ours is a curriculum of denominational origin, with now over 5,000 of our churches using it, approximately 1,500 churches of other communions are now using "Christian Faith and Life," among them the American churches in Paris and Geneva. In addition, we have certain arrangements with the Evangelical and Reformed Church and the Congregational-Christian Church whereby they collaborate to a degree in preparation and use portions of our children's and youth materials.

If it is asked: Why did you bring out a new curriculum?, some of the answers have already been implied. They were spiritual reasons, surely not commercial ones, since sales on the former curriculum were actually on the increase. But it was not delivering the goods in terms of Christian lives as a Church must really to live and witness. Too often after years of Sunday church school boys and girls emerged with fuzzy beliefs, hazy bits of Bible knowledge, oysterish-gray moral notions, feeble loyalty to the Body of Christ, inability to pray and worship deeply, religion compartmentalized off from the rest of life, slight grasp of the Church's task, and almost complete irresponsibility and inadequacy in aggressive communication of faith to others—all told, hardly the kind of Christians to turn a tragically secular upside-down world right-side up, or even stand up to it.

Make Disciples

We decided no remodeling job would do, that a wholly new curriculum had to be built from scratch. Early and throughout construction clarity of purpose for a curriculum had to be reached. What are we trying to accomplish in Christian education? "Make disciples" (rooted and grounded in and living for Jesus Christ) became the dominant aim. This concept riddles many lesser conventional statements of purpose such as: inculcate ethical behavior, make loyal church members, teach Christian principles, get across the story for the day, or even get by in class for

an hour without civil war. Even undergirding democracy or countering Communism are hardly aims for a Christian curriculum, although they may be by-products. Again, as Norman Langford has put it: "Why is it not sufficient to say that we purpose to teach what is contained in the Church's 'Confession of Faith,' to teach what the Bible teaches? The answer is implied in the word 'teach.' Every teacher, whether he knows it or not, has a method. We do not simply recite the content of the 'Confession of Faith,' or report what is in the Bible. As teachers we are bound to present our subject matter in a systematic way. As teachers, therefore, we speak with some kind of theological coherence, and the principles governing our way of thinking and speaking are what we must try to define."

How?

Another way of addressing the point is: All right, so you want to make Christian disciples? The question still remains; how? Clearly called for is agreement about what makes for Christian disciples, not forgetting God's Holy Spirit. There are matters within Christian truth, experience and resources which will be selected and organized into one consistent pattern. This involves both theology and educational philosophy, Christian presuppositions or framework and developmental concepts or human growth.

Revealed Religion and Growth

If there is one thing that distinguishes our Presbyterian U.S.A. curriculum from some others it is our utter disbelief that revealed religion and ideas of growth are incompatible. We believe the two can and must be joined together until they are one philosophy of Christian education. We even feel that such has been God's foreordination and the marriage is long overdue. There is a definite Christian message. It begins and ever centers in what God has done and is doing for us his creatures. Christianity is not what we think about God, nor our aspirations or ideals or conduct according to principles, but essentially God's character, initiative, purpose issuing in action toward us. Concretely, actually in Jesus Christ He has disclosed Himself to us in love, and while we were yet sin-

ners, humbled himself, taking upon him the life of man, a suffering servant, to redeem us from the alienation which is sin in the New Testament sense. He calls us back to him, to enter into communion with Him and share His love and mission toward all mankind. Such, we feel, is the core of the revelation, and notably it is a *historical* revelation,—revelation mediated through human agency. This Jesus is the Christ, Savior and Lord. To Him the Bible gives historical witness. Of Him the revealing Church in history teaches. Such is the given, the ineradicable deposit, with which we work as Christians and as educators.

Much of Christendom in the thin decades of religious liberalism went through a time of adjusting traditional religious beliefs to the rationalistic empiricism, the scientific temper, the psychological findings of the times. Since then western civilization has exploded in our faces. We are much less sure of man's reasonableness, control over nature and basic goodness. It is through the saving gift of God, not natural endowments or works, that man finds his essential dignity, his identity and status as a child of God. Take this away, and what durable basis of justice, freedom, social order and culture is there? None. That is why men cry out today for what one has called "an ideological compass in the chaos." And there is none, save God in Christ.

For such reasons we part company regretfully with those who regard Jesus as only the founder of one of the world's great religions, as good man, ethical teacher and exemplar. We are not out on a search or a quest to discover for ourselves, as though no history had happened before us, our private elective philosophy of life's highest way or whatever other way we would describe it to complement our integrity and unique spiritual inclinations. I can only speak so because I have been there. But that was a long while ago in this fast moving age, and who hasn't looked into the maw of human hell meantime? It is told that the Lilliputians fought wars because they couldn't agree at which end to break the egg. Religion by now has moved across the old lines of division to a

new situation. There is an essential Christian faith and it is our common starting point for education in that faith.

This is by no means to cast all sound educational principles, methodology, into the discard. The laws of learning still operate. People are still personalities, each a bit individual, feeling, thinking, behaving, responding, according to their prior experiences and abilities characteristic of their respective ages. Revealed religion does not mean that in communication one suddenly must revert to rigid indoctrination, treating persons like identical receptacles. The informal approach, participation, conversation, guidance, creativity, committee and project method are not the least invalidated and should continue to be used to the hilt by teachers who understand their task, role, and aims. All the sanctified words of modern pedagogy: rapport, purposefulness, group dynamics, planning, integration, evaluation, are just as good as ever; only they don't lead the way and pretend to be arbiters of content; they follow and serve as they should, being methods. Grading, grouping, careful selection of materials and experiences appropriate to the pupil's years, within a clearly unified course of study, are still necessary to good curriculum. Every known method from story to interview, from puppets to excursions, is perfectly in order so long as it is used according to rules of purpose, effectiveness and evaluation governing all activities.

The Center of the Curriculum

Traditionally there have been three basic approaches to curriculum in Christian education: (1) subjects-centered; (2) child-centered; (3) churchmanship-centered. While we Presbyterians respect the sincere positions of others who hold to one of these approaches, we would rather decline being bracketed with any of the three. This springs not just from a wish to avoid controversy but more from an honest feeling that Jesus Christ as the center of curriculum (discipleship in Him), at least for us, omits the vices and combines the virtues of all three into a fourth which is profounder, more comprehensive, dynamic, and truer to the historic faith.

The Bible

In dealing with the Bible we regard it reverently as God's Word prepared by many men witnessing to the Person and deeds of God, and to Jesus Christ, the Eternal Word. The Bible describes God's saving work among men. It is not a book of pat answers but of problems and God's action upon them. It is not a book of memory verses or stories or ancient lore or moralisms or interesting customs or proof texts or spiritual principles or dogmas. We do not study it for information's sake, or piece-meal, for surely the acquisition theory of learning is out-moded. Nor do we study the Bible without attention to historical background, language, thought concepts, basic spiritual meanings and unity. We are interested in finding God's personal message to us in the Bible, until He reveals himself afresh to our hearts and minds.

Under authority from our Church's General Assembly we try to make use of the best in contemporary biblical scholarship. A minute from a meeting of our official curriculum committee reads: "It is not to be the purpose of the curriculum to teach higher criticism for the sake of teaching higher criticism, but the materials are to face critical problems honestly as they arise."

The Church

We try also to take the Church as the Body of Christ very seriously, as a continuing channel of God's revelation. The Church with all her so human frailties and organizational limitations is something more than another human construct, social agency, or association of "them as likes it." We rather agree with John Calvin that "there is no ordinary possibility of salvation outside the Church." It is the Almighty's believing community which he has created, and is equal to more than the sum of its human parts at any given moment. In one sense, the Church is but the logical extension of the Incarnation, to be realized fully in the Kingdom.

Graded

The Presbyterian curriculum is organized on a departmentally graded basis, operating on a three year cycle of three annual themes: The Life of Christ, the Bible and its history, and the Church. This design springs from

what we feel is the logical framework of revealed Christianity. With minor variations due to the number of years spent in the Nursery, Kindergarten, and Senior departments, materials for all departments follow the same theme any given year, although the experiences, resources, and activities selected will not be duplicated at any age levels. These are carefully charted to overcome repetitions and gaps. But there does emerge a unity, and moreover, a marked cumulative effect in the lives of pupils: one *increasing* discipleship centering in Christ.

Integration

We have tried to pursue another principle in curriculum building which warrants attention, that of fully integrating what are known as special emphases like missions, social education and action, stewardship, and so on. We feel that these are not "extra added attractions" to be tacked on to other basic content. To be Christian one must be missionary-minded. To be Christian is to be concerned with the whole of life until God and his love are made central to every human activity and relationship. The Church's failure in brotherhood is our shame. One can ask—if after a dozen years of church school a pupil has the same materialistic ideas of success, the same foul prejudices, and easy acceptance of injustice, violation of human rights, war and its whole ugly spawn of attendant problems, as somebody who has never been near a church school—why bother? To be Christian also is to know that one's own life and all one has are gifts to be used in the Father's service. The gospel has to be taught to the whole child in the whole context of life. We no longer take time out, as it were, in the middle of a unit to have a special lesson on temperance or race relations or our church's work in India or wherever. Rather, in the ongoing units and lessons within the purpose of the year's theme, truths, information, and activities entirely natural to what is in hand are given to underline these important aspects of discipleship. As ever, not a little of this occurs through stories, illustrations, teaching pictures, service projects, giving and worship. We believe in keeping doctrine and action

together: without doctrine action goes "do-goody" and doctrinaire; without action doctrine goes abstract and sterile. Definitely doctrine includes Christian community and personal responsibility for its creation. Discipleship means belief in action.

Church and Home

Another basic principle of the Presbyterian U.S.A. curriculum is that of closely relating church and home in the Christian education of the child. We are under conviction that a worthy curriculum must provide for the fact that parental example, spiritual relationship and teaching of the child are more determinative of Christian character in the long run than even perfect attendance with strings of medals to show for it in Sunday church school. This principle involves a terrific shift in customary outlook and practice which have regarded the church as the religious institution, and therefore where a parent unloads his responsibility and child from the family car at 9:30 a. m. once a week. The Church is the Body of Christ, it is not a mere institution, but should be thought of comprehensively as embracing all the Christian life, and therefore the home. The home thus becomes the prime locus of Christian nurture and living requires the changing of many an encrusted mind-set, however much parent responsibility is writ large in the nature of the Church's familyhood and in the baptismal service.

To carry out our design home reading and reference books, on the year's theme, are prepared for each age level. Practically all of them are narratives with a Biblical base, although several for youngest ages could better be described as Christian conduct books. These are not textbooks in the common sense of the term. There is a relatedness between what is studied in class and what is read at home, varying in degree with different departments; but there is no necessary close week-by-week adherence one to the other. The intention of the books is to put Christian education physically inside the home, as a handle the child will use; and willy-nilly the parent is often pulled into the act. Here is something minimal by which he can take hold and begin to establish a spiritual relationship

with his child. To assist him further we prepare departmental quarterly magazines, equally beamed at parents and teachers, which contain not only general articles about his child and Christian growth but also the actual lessons for the quarter, with much of them, except for class procedures, angled so the average parent can grasp purpose, background for the week's content, and specific suggestions on follow-through in the home. Large flat teaching pictures, activity sheet packets, and workbooks at certain departmental levels complete the materials; portions of these also have some home use, although designed primarily for the classroom.

Leadership

From the outset we have held to the principle that a curriculum is far more than a set of materials. The more one lives with a curriculum the more it appears to involve the totality of a church's teaching program. Obviously teachers who try to teach a radically new course of study in their same old ways without any training on basic principles, theme background, and lesson procedures are in for a rough time. So written into the teacher-parent magazines are rather extensive in-service training aids. In addition we have conducted intensive leadership training efforts—previews, workshops, clinics, local counseling visits, lab schools, demonstration centers, courses—the like of which for depth and numbers our denomination had never before known.

Other Tests

The ramifications of a curriculum are too numerous to tabulate here. Suffice it on this score, that many other things, we have been led into preparation of new vacation church school texts, a new youth summer conference curriculum, fresh communicants' class materials, a junior club resource guide, revision of our continued Uniform lessons, "Books for Christian Study" course for young adult groups, reconsideration of worship materials for the home, and a pre-nursery class curriculum. Consistency is a costly virtue; but one that pays off, we trust, in disciples.

Usability

Usability is still another principle that

must be built into any curriculum. When one considers the vast range of differences among hundreds of thousands of consumers in every conceivable type of situation, culturally, geographically, congregationally—a metropolis down town church, one in a quiet county-seat town, another in a fruit-ranching section, still another on an Indian reservation, still another in a small comfortable suburb—and then tries to visualize the range of knowledge and experience, traditions and viewpoints, teaching and preparation habits, the goal of usability is staggering. People will use a curriculum somewhat effectively as long as it remains a tool whereby they can achieve a sense of satisfaction in having accomplished the ends toward which they strive. But the reverse is also true. If people find a curriculum cumbersome, strange and unrelated to what they conceive to be their essential task, then as a result of their dissatisfaction with it, they will start looking elsewhere for materials which they believe will more readily suit their purposes, or "situation" as they express it often. "Impractical," "highbrow," "designed for the big church with plenty of equipment," "too much to get ready," "pupils couldn't understand that," are some of the perennial reactions against which all curriculum builders must guard. Evangelical warmth, doctrinal and biblical viewpoints that "ring the bell" and sheer cost are important facets of usability, as are vocabulary, style, lesson organization and resources, and the capabilities of age groups.

Preparation of Materials

When writers, of whom we have now used over one hundred in doing books and lesson units, are engaged, the first thing editors try to make very clear is our theological-educational philosophy. Anyone chosen to write lessons should meet the qualification of personal current experience in teaching the age group for which he or she is writing; this is more true in the children's than in youth departments. Editorial requirements regarding forms, style, and procedures with the writer are clarified. Production ordinarily follows a two year schedule. A tentative skeletal outline for a year, divided into units often though not always falling into quar-

ters, is made in editorial conference. We do not develop such detailed outlines as some curriculum builders do, but rather emphasize a complete statement of purpose and agreement on principles, feeling that these are more important and allow for more creative writing. In the first two months there is a conference between editor and writer where adjustments in outline are often made. Normally a writer is given six months for writing, either piece-meal or whole, with several months leeway for contingencies which are not rare in this game. Usually then four months are scheduled for editing, circulation of manuscripts to readers for their criticisms, rewriting, and typing up of the final manuscript ready for the publication manager and the compositor. Art work, layout, much more are sandwiched in around this stage of things. Then comes first proof, corrections, later final proof, minor "bugs" eliminated, and then to the big printing presses, the run, collated, packaged, labelled, shipped so the consumer will receive his materials six weeks ahead of the actual beginning time for their use—if he has remembered to send in his order on time! The procedures outlined here are rather typical of all denominations.

In respect to reading books a description of any proposed book must be prepared by the editors responsible in advance of contacting any writer and submitted to a staff curriculum committee for approval. Such a book description contains: a statement of purpose, description of subject area and approach, a short outline, and chief specifications. This document constitutes the basis of a writer's work and also of the supervising editor. The publishers then prepare a production schedule, establishing deadlines for each stage of editorial and art work and production. "Backing up" from this the editor prepares an editorial schedule he shares with the writer. With us a Curriculum Committee is composed of general educational secretaries, publishing division secretaries, age group and leadership training department heads, as well as of key writers. This Committee repre-

sents an attempt to afford the Church a channel whereby the whole curriculum process might be a cooperative enterprise among all phases of the educational program. All policies and procedures in the area of curriculum are determined by vote of the Curriculum Committee. It meets monthly, and on call at the request of any member. In addition, there are quarterly editorial-age group conferences, where the full personnel of editors, age group workers, and other program specialists gather to examine every projected outline, department by department, to reflect personal judgments and relay constructive criticisms from the field.

Evaluation and Re-creation

Which brings us to our final principle for curriculum building, and building maintenance: that of constant evaluation and re-creation. Much of this is self-imposed staff (both headquarters and field) criticism. But much more of it is criticism from users of the curriculum in local churches. They are encouraged to send in all their dissatisfactions, frustrations, hopes, best experiences and suggestions for improvement. They do. Constantly we keep asking for their criticisms pro and con, as specific as possible. We have used questionnaire surveys prepared by research experts from Syracuse University. Replies from over 13,000 teachers and other leaders were carefully tabulated and digested. Special parents clinics have been held to determine home needs. A week long conference of representative teachers and parents from every part of the country has made minute evaluation of every phase of the curriculum. The process is unending, in one way relentless, in another way wonderful, and in every way fruitful for constructive changes too numerous to mention. And best of all changes is that perceived in the Church at large where once again Christian education is commanding respect, labor, sacrifice, from which by God's grace there shall come a generation of true disciples and the rebirth of the Church.

V

Curriculum Construction:

SOME GENERAL PRINCIPLES

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ALL CURRICULUM builders are keenly aware that a curriculum is not a structure created apart from the movement which it serves and expresses. It is an integral part of that movement. Any survey of the manner in which builders of Protestant curricula approach their task would have to point out that a serious and unremitting effort is carried on to make sure that the observable trends in the Christian education movement at large are reflected in the curriculum itself. The educational boards of Protestant denominations show a common determination to make sure that the curriculum be seen as one phase of the total program. There is wide-spread agreement that its general characteristics must be those of the educational program of the church. Let this observation be remembered as the first of five general principles. What others, then, should be mentioned?

I

There is a determined effort among curriculum builders to know as much as possible about the people who are going to use the prepared materials.

That is not an easy task. Those who use the church school materials of our churches live in every region of the nation. They represent the widest possible variety of training, experience, and religious educational background.

This situation is one, of course, faced by all writers of lesson materials of whatever kind. The writer of a public school text, the writer of promotional literature for a sales division of a business organization, or any other such person finds himself in a similar predicament.

Yet the group of which we write is not a completely heterogeneous mob. Church

school teachers have a significant amount of common background. There is considerable homogeneity among them.

We know, for example, that for the most part they are volunteer laymen and laywomen. The number of salaried persons and the number of ordained men and women engaged in direct Christian teaching is very small. We know that the great majority of these teachers are without professional educational and religious training. Not many of them are graduates of schools of education or of theological seminaries. This is not to say, of course, that they are an uneducated lot. We know, moreover, that they have more than an average interest in the life and work of the Christian church. If that were not so, they would not have assumed the task.

But the question persists, "What kind of a person is the typical Church school teacher?" Well, here again, we are not entirely without some reliable information. A research study carried on as a part of the Re-Study of Christian Education made by the Presbyterian Church in the United States contained an analysis of 922 representative Church school teachers. From that study the following description has been drawn up:

"The average teacher is a woman, 45 years of age in 1946. She herself was born into a family where both the father and the mother were members of the church. Her attendance at Sunday School and church worship were encouraged, not merely by precept, but by the example of both parents, the mother's example in this respect being only slightly more consistent than that of the father. She made her own profession of faith in Christ before she was grown, and while she was still a youth she was asked to begin teaching in the Sunday school.

"She went to elementary school, was graduated from high school and went to college for one year. She may have taught school for a time, but more probably her only teaching experience is in Sunday school.

"She is married and has two children. Home duties naturally occupy much of her time and thought, but she has often had some post of responsibility in the church. Indeed, it looks as if she may have been given more than her share of church work. She took her present class, she says, because she was willing to serve and the school needed her.

"In preparing for her Sunday school group she spends a little less than an hour a week, usually on Saturday night. In her preparation she relies almost entirely on the quarterly and the Bible. More rarely she examines a commentary, or turns to some other kind of written helps. But beyond this she seems to do no other reading in connection with her teaching, for she does not recall having read either a book or a magazine article for help in her teaching, during the past year.

"She has never taken a formal course in leadership education. She goes to the Workers' Conference, however, when possible.

"She frankly admits that on Sunday she regularly arrives late, after the Sunday school session has begun. She misses ten Sundays out of the year.

"When she is teaching, modern methods of work with groups are not much in evidence. Her attitude toward her pupils is warm, but it is not her custom to visit their homes, unless in times of crisis or emergency, or during sickness. She is not happy over the attitudes of all the parents whose children are in her group. It is true she feels that some parents have attitudes which make for the effective religious education of their own children; but she feels there is a larger number of parents who send their children to a school to be taught free of charge by unpaid teachers and then offer only a meager support and encouragement.

"When she looks at her own work and tries to evaluate it she feels it is a success more often than she feels it to be a failure. Her success she attributes most often to her thorough and regular preparation —

and after the honesty and frankness with which she has told her story, a smile over that evaluation would be neither fair nor kind.

"But she has her hours when she considers her work a failure. Then most frequently, she lays it to inadequate preparation. There are other reasons which she feels also, but less often; reasons growing out of some sense of personal inadequacy. But however she may regard herself in the privacy of her own thought, we must remember that she took her job because she felt needed, and was ready to serve."¹

Is this picture an accurate likeness of the typical Protestant Church school teacher? Perhaps some features of the portrait would have to be modified. But I wonder if the picture would be greatly changed.

As this teacher depends upon curriculum builders, so also they depend upon her. Only as the teacher understands the curriculum and the curriculum makers understand the teacher will effective and sustained learning take place.

II

Curriculum builders are painfully aware that for a very large number the products of their pens will be the chief, perhaps the only, continuous religious influence in their lives.

This is a fearsome statement to make. We all wish earnestly that it were not true. No one would hazard a guess about the percentage of children for whom the Sunday School is only one of many religious influences in their lives, and perhaps one of lesser importance. But no doubt, that percentage is very, very small. It is probably true that for most the efforts of the Sunday school stand almost alone.

There was a time, of course, when the Sunday school teacher could rely with considerable confidence upon the Christian home and Christian family to assume the major share of the task. Do you remember Robert Burns' picture of devout Scottish family life in "The Cotter's Saturday Night"? I suspect it would not have mattered a great deal if the Scottish children depicted in

¹Lewis J. Sherrill, *Lift Up Your Eyes*, (Richmond, Va., John Knox Press, 1949), pp. 132-133.

"The Cotter's Saturday Night" did not go regularly to the Sabbath school of the Kirk. But how many families like that belong to the churches of Main Street, U.S.A.?

Nor can we who are concerned for effective Christian education assume blandly that the general community influences round about are working with us and in our favor.

We are grateful, of course, for the fine moral, cultural, and spiritual advantages which American communities at their best afford. Yet in too many instances community influences are either religiously neutral or actually negative. Tilford T. Swearingen in a book which deserves to be better known, *The Community and Christian Education*, raises some pertinent questions about the way in which the dominant characteristics of a community may shape the character of its citizens.

1. What are the economic interests of the community and how are they carried on?
2. What constructive and destructive forces are at work in community life?
3. Who are the leading citizens? Is their moral leadership constructive?
4. What community agencies are prominent in public attention?
5. Is the community a unit of friendliness and cooperation? Are there conflicts which divide the population into competing groups or have the citizens learned to work together in a spirit of free inquiry and democracy?
6. What is the physical plan of the community? Is it a place of beauty, cleanliness, and order? Does it provide a maximum of comfort for its people? Are its physical plans made for part or all of the population, without distinction as to race, class, or economic status?
7. What emphasis is given such cultural agencies as schools, churches, libraries, art galleries?
8. What recreational facilities are available, and is the recreational program primarily for profit by commercial agencies or is it provided by socially-minded agencies for the purpose of building character in the participants?

9. What is the moral climate of the community?²

It is true furthermore that in many of these communities the inherited level of ethical idealism is not being maintained. In Elton Trueblood's famous words they are attempting to maintain a "cut flower culture." If the accumulated experience of the human race has proved anything at all, it is that social idealism and high standards of ethical living, for the most part, permanently endure only as religious faith is vigorous and strong.

Curriculum writers are aware that they cannot count with certainty upon the family influences or the community forces which affect the children of our church schools. What a tremendous responsibility is theirs!

III

Specialists in curriculum construction see their task as that of writing as if the curriculum were a participant in the life of two worlds; as if it were an interpreter of one society to another.

The high calling of being a Christian writer means something more than living a personal Christian life. It means that the writer has a professional responsibility to discharge; namely, to help make possible a situation between persons, some of whom we call learners, and some of whom we call teachers, in which the Christian faith can be communicated, passed on, and to the common enrichment of all engaged in the process. To help bring that about a writer must see himself as a citizen of two worlds.

Boys and girls, young men and women, and adults, must come to understand that dualism, to accept it, and to be ready to pay the cost which it demands, the inevitable and timeless cost of Christian disciplinship. And it is the task of the curriculum to help that understanding come about.

A familiar revival hymn goes:

"I am a stranger here within a foreign land,
My home is far away, upon a golden strand,
Ambassador to be of realms beyond the sea,
I'm here on business for my King."

²Tilford T. Swearingen, *The Community and Christian Education*, (St. Louis, The Bethany Press, 1950), pp. 127-128.

Musical sophisticates may look down their noses at the jingly tune. The language is a bit on the sentimental side.

But the thought behind the hymn is an authentic Christian insight. Any curriculum conceived after the mind and spirit of the Lord Jesus Christ, who was sent into the world by a loving God for the salvation of the souls of men, but who met instead an ignominious death upon the cross, cannot help but be a curriculum which attempts to bring two worlds in touch with each other.

Halford E. Luccock once said about sermons that "they should either begin on Main Street and end in Jerusalem or begin in Jerusalem and end on Main Street." Those words are equally true of a curriculum. The point is, however, that we should not blur Main Street and Jerusalem. They are both to be dealt with in a curriculum. But they are not to be confused.

Wendell Wilkie wrote of *One World*, the common economic and political concerns of those who live upon this inhabited globe. The idea is familiar to the Bible, for it speaks of those who have been created by God, Creator of all mankind, and Lord of all nations. But the Bible does not speak of "one world" from the standpoint of ultimate reality. This physical world, the Bible says, was not self-created. It was brought into being by the deliberate creative act of a God, who is, in the words of the Nicene Creed, the "Maker of heaven and earth, and of all things, visible and invisible."

This created world, to be sure, sustains all forms of human, animal, and vegetable life. But it, itself, is dependent on the will of God for its existence at any given moment.

Furthermore, according to the Bible, as the world had a creation, so it will have an end. For the created world is not eternal, but sometime will come to a terminus, having run its appointed course.

On this created world, there appeared in course of time, a man and woman to whom were given the breath of life, and who were made in the image of God. This new creation, Man, was neither an angel nor an animal nor even a little of both. But he was an entirely new creation made by the unprece-

dent act of God. This has been his glory. This has been also his misery and agony. For man is a citizen of both these worlds. He is a citizen of the heavenly kingdom. He is a participant also in all the affairs of this earth.

All through the Old Testament runs the same theme. Man, who was created in the image of God, is always restless until he finds his life identified with the life of God. And yet the life of God is alien to him and its demands run squarely counter to all his natural instincts and impulses. The prophetic literature of the Old Testament can be understood best, I think, in terms of the tension created by this dual citizenship.

Nor is the essential message of the New Testament anything different. The Gospels, the epistles, and other New Testament writings only intensify this awareness. Man is unable either to have the earthly complacency of an animal or the heavenly serenity of an angelic being. God calls man to Himself, confronts him with His holy will and purpose, and in the fullness of time sends to him His only Son. Here, man finds himself confronted by the Incarnate Son of God walking among men on Judean hills and beside Galilean lakes.

And what does man do? He misunderstands Christ. He rejects him. He betrays him. Finally, he crucifies him. Only after the resurrection are his disciples finally and permanently won.

I believe a frank acceptance of this dual citizenship is the key to serene and fruitful Christian living. We cannot evade it. We must not deny it. It is for us to accept it. And curriculum writers often see their task as that of writing so others may teach and still others may learn to live as citizens of two worlds.

IV.

Curriculum experts are conscious of the need of a vivid sense of identity with God, who in all ages has sought to win the proud and rebellious spirits of men to Himself.

According to the Biblical tradition God is usually the initiator in drawing men to himself. To use a musical figure of speech, the Bible is a symphony of life with a major and

a minor theme. The minor theme is man's search for God; his restless spiritual striving after holiness and righteousness; the upward thrust of the soul of man; its search for contact with the Divine.

But that is only the minor theme. The major theme is God's search for man and God's encounter with man. To be sure, often the God-searching man meets the man-searching God. But usually it is the man-searching God who meets man. And that man may not be a God-searching man as Isaiah. He may be a God-ignoring man, as Belshazzar, or even a God-fleeing man as Adam. For the most part, the Bible is the record of God's ceaseless and patient search for the soul of man, at least as much as, and probably more than, it is the record of man's ceaseless and patient search for God.

The whole Old Testament reaches its culmination in the New, which begins with the story of the Incarnation. And the Incarnation is not a story of man rising to God, but an account of God descending to man. "Who for us men and for our salvation came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary."

Our God is one who is eternally and restlessly seeking to win back to him the alienated spirits of men.

It is not always pleasant to encounter God. Frequently men will go to almost any lengths to avoid Him. But it is the task of the Christian educator and the task of the curriculum, to help men see that God is seeking to win them to Himself.

In one's work in writing a curriculum of Christian education, furthermore, that person should remember that he stands as a co-laborer with God in this ageless, cosmic endeavor. This attempt of God to win back His alienated children is one which He has always shared with His most faithful servants. In a very real sense, curriculum construction should be directed toward preparing and writing such a worthy and adequate curriculum of Christian education as will help make it possible for God, through it, to win and woo men back to Himself.

Is this not the "Big Idea" behind all lesser

ideas in curriculum construction? Behind all the simple and elaborate curriculum formulations is this basic purpose; a curriculum of Christian education should be of use to God in this attempt to win His own back to Him.

The curriculum is not concerned with Biblical facts, as such. It is not concerned with creeds and doctrines, *per se*. It is not interested in the punctilious observance of prescribed sacraments and ceremonies in themselves. It is not even primarily interested in the creation of generally approved character traits. To be sure, all of these are important. All of them have their place in any well-rounded curriculum of Christian education.

But from the standpoint of the Gospel all these characteristics are derivative. They are not primary. Some of the them are aids to Gospel faith. Some of them are results of Gospel faith. Some are expansions and later developments of Gospel faith. But they are not that faith itself.

How proud every curriculum planner should be, and yet how humble, at understanding his role in this light. The Almighty and Ever-loving God has granted us a place right alongside Him in the unremitting and patient effort to win all men's hearts unto Himself. God does seem to use men as the instruments of his purpose. He uses weak men. He uses foolish men. Sometimes He uses even evil and sinful men to accomplish His will.

This is where the curriculum and its makers come in with their outlines and their drafts, their cycles and their "spreads," their aids and their leaflets. They are part of the handiwork of consecrated minds and hearts, as they are brought, imperfect though they may be, to God. If they are the best which can be produced, and if those offerings are used by consecrated teachers in the best way they know how, God will work through them and use them as instruments of his love and power. For He is accustomed to work through the partial, little accomplishments of fallible men and women. Indeed, He has no other way to work.

VI

PANEL DISCUSSION

THE PANEL was presided over by President Lewis B. Carpenter, of the National College for Christian Workers. After a summary of the papers presented by the members of the panel on the previous day and an announcement of how the discussion would be handled, the members of the group were asked to raise questions.

The following is the condensation of the discussion.

Miss Irene Linder: Dr. Stidley, you mentioned that groups should theologize, that there should be theologizing experiences, and not the teaching of theology. I am wondering if you could develop that process as to methods and purposes of theologizing.

Leonard A. Stidley: Theologizing, as I used the term, is concerned more with methodology; that is, how one learns and how the context of living is explored.

It isn't possible to give a person a theology; that is, one may accept another person's theology but the important element in education is how a person develops a theology. A teacher cannot give a person a theological position. He can explain it, he can proclaim it, he could even become evangelistic about it, but in the final analysis it has to emerge from the pupil.

What I tried to say in my paper was that theology has to do with the nature of God, the nature of man, and the values which interrelate these. Also, it is important that social relationships be developed and in developing these God becomes meaningful. God is meaningful to a person in the degree to which one has experienced Him. Therefore the teacher is interested that concepts of God and experiences of God be inter-related. That inter-relationship is theologizing; that is, making God real.

At times God may not be mentioned but the levels of experience may be so enriched that God as an experience is real.

Paul Vieth: I should like to ask Ralph Mould whether he, in interpreting the Pres-

byterian curriculum, would accept a statement that theologizing is what is needed in the present situation. In trying to teach a Sunday school class of juniors, using Presbyterian curriculum materials, I saw that the objective of the lesson was to show the pupil that he must accept Jesus Christ as the Lord and Saviour if he is to be a Christian. Perhaps not exactly in those words. It struck me a bit as being contrary as to what some of us consider to be a gradual approach. Is it proper for one to make a "must" of acceptance?

Professor Dale Keeler: If we do not say "must," if we theologize in the way Dr. Stidley mentioned, is there danger that we leave a child with such few convictions about what it is to be a Christian that it is a very inconsequential matter, simply having a good time?

Ralph M. Mould: It does seem to me that there is a definite Christian position and that if we are training young people to be Christians then whoever is teaching has a certain point of arrival toward which he wants to move the young person. This does not mean that he coerces minds. The method of teaching is always to present certain facts and resources and to stimulate the making of choices. I would hope that in teaching the distinctively Christian tradition about Christ, the Saviour and Lord, would be presented. It is only fair to make it a part of curriculum. Would a teacher ever allow a young person to think of himself as a Christian unless he did accept Christ as Saviour and Lord?

Leonard A. Stidley: Yes, I think that can be done. Take the example of a small child who hasn't any idea of what being a Christian is but he does move within a framework of affection in his home. He has religious experiences which are not labelled as Christian but these certainly are congenial with the Christian framework.

Ralph M. Mould: That may be true for a young child but the Christian faith cannot be whittled down to certain virtues.

Leonard A. Stidley: Isn't it necessary to draw a sharp distinction between religious experience and that which is specifically Christian? But is it also not true that there are common religious experiences which all share?

Ralph M. Mould: I like to make a distinction between faith and morals. Faith is one kind of a thing and moral judgments about particular matters are something else. I would hope that if a person accepted Christ as Lord and Saviour he would really try to think his way through any particular problem in the light of that knowledge and the experience of the whole Christian community.

Leonard A. Stidley: Isn't there a continuous line in experience between faith and morals? New Testament scholars may discuss eros and agape but in experience in children and others who are older these are combined. When someone says "I love you" one doesn't ask whether it is eros or agape. Isn't it in a similar way that one becomes a Christian?

Ralph M. Mould: Perhaps the Horace Bushnell professor of Christian nurture at Yale ought to comment on what it means to grow up as a Christian and never know what it is to be otherwise.

Paul Vieth: Bushnell in *Christian Nurture* makes it perfectly clear that he has in mind that there is a turning to God on the part of a child, a commitment, as we like to call it in our day. But what Bushnell tried to emphasize was that this is a process which is constantly going on countering the extreme evangelism of his day, and there does not first have to be a going away from the house of God so that one can return. One is in the House of God all the time. And one gets into it more fully as one gets older.

Miss Margaret Applegate: What is the difference between Christians and Jews in regard to commitment? A Jewish child loves his family. What does it mean to accept Christ?

Leonard A. Stidley: Ruskin once said, "The essential difference between one man and another, one animal and another, is precisely this: one sees differently than the other."

There are basic ideological differences between groups, between Jews and Christians. But there are also basic social processes which these groups share. And there are basic social relationships that each try to effect. These social relationships we doubtless would agree are religious and are formed psychologically in the same way. That is, each would theologize about these. Christians would find their fulfillment in Christ; Jews would find their fulfillment in Judaism. But the big problem of either group is getting along with people. As Christians get along with people they understand God is revealed in Jesus Christ better. As Jews get along with people they too understand God as revealed in their tradition.

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Miss Edna Mae Heath: Teachers cannot say "We are going to try to get a child to become a Christian at some time." They have to have something more definite, and that is why teachers have to offer children to accept Christ.

Leonard A. Stidley: That may be the desire of teachers but teachers also have to consider children in the teaching-learning process. Each teacher wants to go as far as he can, but a child has to make some decisions. The methods a teacher uses may destroy the very thing which a teacher desires to share. If a teacher insists that his theology be accepted; that is, his interpretation of God, he needs to remember that each pupil will have a different interpretation and that each pupil may be nearer to the heart of God than the teacher.

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Miss Edna Mae Heath: Let's go back to the point in the Presbyterian curriculum: the "must." What is wrong with saying "must"? A child needs to have "musts."

Paul Vieth: The thing that bothers me is the teacher element. I could understand a church saying to me as a teacher, "We the Presbyterians in the basis of this curriculum accept as the Christian faith the acceptance of Christ." That is what makes a person a Christian. What I am afraid of is that the teacher will immediately translate back into terms something like this: "Now you all

must accept Christ as Saviour and Lord." What I am further afraid of is not so much that they will revolt and say "Who tells me that I must" but that they will all pipe up and say. "Yes, Jesus Saviour and Lord" and it will mean nothing to them except words. There must be experience in it.

May I speak of curriculum further, since some of you don't know what we do? There was in the pupil's reading book and in the suggestions to the teacher of a lesson I taught recently ample evidence that the thing in mind was that the pupil is to be taken into the inside, in this case, of Peter's experience where he confessed, "Thou art the Christ," to see it through Peter's eyes. Not that he is to be told, "You must do this," but "What was Peter's experience?" And that, it seemed to me, was the strength in that lesson. But the teacher whose place I was taking for part of the period was illustrative of what you all have to work with in lay teachers. He is chairman of the Board of Deacons and he was going upstairs to serve luncheon in church, so I took over his boys to teach them during the time he was up there. He said, "I don't know what to do with this lesson. It is a very difficult one. I don't know what to do with it." And yet to me it seemed to be the heart of the course on the life of Christ. If you don't know what to do with this lesson, what are you doing with this whole course? There is the kind of person we are working with.

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Gerald Knoff: There is good warrant in the New Testament whether or not to translate that passage "he must be born again" as meaning from above or meaning again. There is no option on the translation of the word "must." And I think the New Testament in many places points up the necessity of a decision for or against the Lord Jesus Christ. That doesn't solve what I think about labor unions or war or the rail strike or anything else, but it does establish once and for all if it is consistently entered into a frame of reference in which all my decisions are made.

What I am concerned about is the adult who has never gone beyond a kind of ethi-

cism and has never made an attempt to accept the primacy, the preeminence and the lordship, whatever word you want to use, of Jesus Christ in any kind of a consistent way.

Leonard A. Stidley: Ought we also not be disturbed about those who accept Jesus, as Lord and Saviour and still do not do very much about it in social processes; that is, in group living.

Dr. Ross Milley: What is the mind of Christ in this matter? Did not Christ always want us to look beyond himself to God? Personally I would sooner have the goods than the label. Anybody is going to have the label if he has the goods. I think the goods are much more important than the label itself.

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Ralph M. Mould: The danger of rigid indoctrination or coercion is one that I would abhor, along with others. It seems to me that is a necessary risk, however, to take in the teaching we are doing. If one says there is a definite content to Christianity and tries to guide in that direction, there will always be teachers who step over the line and exert undue influence, if you want to say it that way. But at least what we are trying to do is to present an objective faith, not this as my opinion and therefore you should take it, but here is the faith, here are people who have witnessed to it, here is what the Bible says, here is what the church said, see this in relation to other facts. Until the pupil feels confronted by God coming through this message and comes to his own decision.

Now, turning it around the other way, that if you don't do that kind of thing and accent the ethical elements only, as one woman once said to me, "Doesn't Christianity boil down to goodness and kindness?" I would say "No," realizing that that can be just as dogmatic. There is a danger of dogma. After all, by what standards do you decide what is good, kind, democratic, fine for the group?

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Paul Vieth: There is one point that I find difficult with Gerald Knoff's rather easy separation between method and purpose in content, because what the Christian faith becomes and is to that person depends on

how you have done that. Your description of such teaching is one way where you inductively lead a pupil to confront what the early church believed. If we can get back into his experience so far as we can, without exerting a great deal of pressure, without caring too much about getting particular words right, it becomes an experience, a thing written on the heart rather than just words. Now, that means a method is awfully closely related to what you are trying to accomplish, not just as a means of doing that. It determines the outcome.

This word "indoctrination" is a much misused word, I think. Why isn't indoctrination a good thing if it is sound doctrine and if the teaching is so done that it becomes sound and live doctrine for the pupil? Indoctrination in the sense of leading the pupil into what is sound Christian faith as expressed in Christian doctrine, it seems to me, is the thing we ought to be concerned with doing.

Ralph M. Mould: Good. And if the approach instead of saying, "You must" or "This is true," is rather, "Here is what has happened: God apparently did this, Jesus did this, here is how certain persons have reacted to this, what do you make of these facts," and inductively move toward a faith.

Professor Dale Keeler: What we all have said leads to this, we must train our teachers.

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Leonard A. Stidley: There are many ways of teaching an historical faith and perhaps this is where as teachers we encounter difficulty. There are those in teaching who insist upon a more or less literal interpretation and there are those who contend that the interpretation is not so important as is the manner in which people live in groups.

An historical event once revealed is not the total Christian faith. Rather it is the way people live today. God is the same yesterday, today and forever, but our interpretations of him vary considerably. The problem of teaching is to try to integrate the historical event with the present ongoing experiences.

Some teachers insist upon emphasizing the historical, that which is past. Others are more concerned about emphasizing the present.

Paul Vieth: There is one thing that bothers me about some of our Christian education. Where we seem to always minimize what we have been prone to call subject matter, the historical approach, the understanding which has come through the ages, and therefore we don't see clearly because we haven't the historical perspective. It seems to me the only error in that is when we turn to the past and think that a mastery of the past is the end of education. It is the means of real education as we seek to live in the present and prepare for the future.

We need some ways of expressing symbols. The words may be symbols and yet we need to go into the past again for the religious experience which has been expressed in these words. Then we have to come to the present so they will live again for us.

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Gerald Knoff: Just what is religious experience? How does it differ from Christian experience?

Leonard A. Stidley: Is religious experience a specialized interest or is it a way of looking at all experience?

Isn't it possible to make religious experience and Christian experience specialized and limited entities? But also isn't it the purpose of religious education to enrich the quality of life rather than a specialized interest of life? Isn't that the reason why it is necessary to make religion more than an aesthetic experience. I recall an article which George Albert Coe wrote a number of years ago on "Who is enriched by the enrichment of worship." It is possible to make worship an escape. It is possible to interpret religious experience and Christian experience in limited ways.

One of the interesting things about religious experience is that you can get right up to it and lo and behold it isn't there.

I am always afraid to label anything and say this is religious and this is not. Such a situation makes religion apart from the world and not a part of the world. As I tried to say yesterday religion is a quality of all of life rather than a few vested interests which we call religion. One of the great difficulties which man faces is that he at times projects

his own image and makes it a god.

It seems to me that there is always a check as to what is religious in its social outcome. Does it enrich life?

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President Lewis Carpenter: If the Chair may interpret, I think there is total agreement here that we are in favor of commitment. There seems to be a difference as to how that commitment is to be achieved.

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Paul Vieth: This problem of teacher training is one which puzzles us. I would like to just say this to start, that I believe our teacher training leadership education is perhaps most to be directed at the kind of questions we have discussed this morning of the meaning of Christianity, the meaning of commitment to Christ, which includes some understanding of the Bible, Christian beliefs, and so forth. That if our people were clear why they are Christian and what it means to be Christian, the techniques of teaching, important as they are, could be rather easily taught. We wouldn't have too much trouble with that. We could coach people and have a good deal of common sense to work with groups doing that. I think their chief difficulty lies in not knowing where they need to arrive. Consequently, trying to get an activity program which keeps the pupils interested when the pupils don't know where they are supposed to be going.

I think at present we are in danger of putting our social education, Christian social education, into the curriculum at the child's and youth levels where, of course, it must begin, but without adequate counterpart at the adult level so we either unfit these children and young people to do the things they would like to do in relation to the adults or else we discourage them too soon with what they called "Sunday school talk."

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Ralph M. Mould: It seems to me that the great challenge to good teaching of children and youth today is that we do far more adult education than we have done; until teachers and parents and church officials in a congregation get hold of the church's whole responsibility for communicating and demon-

strating a gospel and get underneath the role of the church much more they aren't really teaching.

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Paul Vieth: I think it is folly to try to teach in a classroom things we are not practicing or experiencing in life; therefore the church which is truly a Christian church in the sense of being a body of Christ in fellowship, in the worship of God and in the concern for the building of a Christian social order is one in which children and youth can experience these relationships with their elders. Otherwise our teaching is rather sterile.

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Ralph M. Mould: I would like to hear Gerald Knoff say more of training boys and girls to feel themselves citizens of two worlds and just how far he would go in making them feel sharply Christian responsibility in this secular world.

Gerald Knoff: It is a matter in which extremes must be avoided. No child ought to be presented with choices or conflicts which that child at his particular age level is not capable of solving emotionally satisfactorily to himself with the help of his elders and his companions. The other extreme seems to me equally disastrous, however, to assume that this world and the things of this world are all that a Christian should be concerned with and that values begin and end in this kind of a culture and society. It seems to me that the New Testament insight is not just a passing historical feature that first-century Christians gave credence to, but we sophisticated Christians of the Twentieth Century can safely cast aside. Man is a child of God, he is here on this world for his natural lifetime, he has a soul to save. He has an eternal destiny. He is a citizen of this world and the next, and God is in charge of both worlds. Just because this is a world which is not one in which, in New Testament language, we see all things as yet put under Christ, the Christian need never expect that he can feel wholly at ease in any form of government, in any social order, capitalism, socialism, whatever it might be, or feel completely at ease in any political party, or feel completely at ease

belonging to any social class, and the rest. A kind of divine restlessness is his which confronts him with choices always which he has to decide. And here I thoroughly agree with Dean Stidley, who says this matter of choice is a continuous life-long process and probably the sum total of those choices really means, adds up to, a continuing commitment to Christ.

The youth has certain choices that he must make. The adult has certain choices. I suspect a grandfather has another set of choices. Life is just a continual choice. Why? Well, if we were animals, simply adjusted to our environment, the choices wouldn't be so significant. We aren't just animals. And therefore, for a Christian in terms of increasing complexity, he always must, I think, see himself as over against his world, though he is a part of it. Very frequently he will have to say, "Let the world desert and leave me." I have forgotten the rest of the hymn, but you can fill it in. And that fact is inescapable just because he is created in the image of God and yet at the same time, as Genesis puts it, he is fashioned out of the dust of the earth.

Ralph M. Mould: This acquaints us with, it seems to me, one of the great paradoxes in our faith, or living the spiritual life: On the one hand you have this tension, which is an honest and necessary part of Christian living; on the other hand, you do have spiritual freedom. Both things seem to be true.

President Lewis Carpenter: Aren't we all at fault, though—this question, talking about two worlds and then talking about tension—aren't we attempting to teach children that somehow they will get to the place where they will get out of tension and then when they get out of college and they meet with the high tensions of life, then they are frustrated and they are broken and they lose their faith, not only in religion but in democracy, because we aren't realistic enough? It is a very realistic problem as you talk to young people and young people's groups, where they have been told all these things, once you get here, and then the tensions and things will be removed, instead of teaching them that we are always going to have tensions.

Ralph M. Mould: It seems to me that we have failed in our Christian education at the point of teaching one to be good and to make a commitment, but teaching hasn't gone a further step and taught one to become an aggressive disciple and assume God's whole mission in the world. We feel that if the sin and the complicated mess that we are in are on God's heart, and that if man throws himself into the struggle, God redeems this struggle in this world. If man once sees life as not what he can get out of it while being a good, respectable Christian, but rather what he may work in with God and what God can do with him.

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Bill Dawson: I would like to ask a question. "What is the place of adult education in the process of building a curriculum?"

Paul Vieth: For the first time in my life I am starting next week to teach a course in adult education. I wish I knew now the answer to that question . . . In the first place adult education does not stand by itself and therefore it is essential that adult work be geared into the total community work and it is necessary that it be continuous with the youth work and also children's work.

In the next place I think that the cult of group dynamics has a great deal to say to adult education on the ground that this is not a matter of announcing to them attitudes which they should take if they are going to be Christian but rather enable them to share with each other so that they may grow in the process.

One of the most fruitful approaches to adult work is the sermon. More people come under adult education in the preaching program than anywhere else. God pity us that the sermon has so often been a time of lulling people and comforting them to sleep rather than in stirring them up.

Likewise, there is need for bringing in a varied program like the use of films and other program materials.

One of the most fruitful approaches to all adult education is our program of Christian education at which we do have an opportunity as a church to confront the total work of the church. Part of adult education

is the teachers group. If we are to prepare teachers to become better interpreters of the Christian faith then we need to enlarge their faith. We need to have a real series of sessions on the life of Christ. Not only on the understanding of the life of Christ but how to teach it.

Another point at which we are having a magnificent opportunity in adult education is in the new approaches to parents through their children in the church school program where parents and children carry on a program of Christian education.

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The Reverend Charles Carson: I have a question in regard to the problem of evil and community influences. Is it not the Christian way that we do things socially, that we are under the judgment of God?

Paul Vietb: There are many people who do these things which are not under the judgment of God in their own judgment.

The Reverend Charles Carson: Yes, that is why Dr. Knoff said that in the community there are these non-Christians whom we would like to use. We would like to use them but not get confused with them.

President Lewis Carpenter: Why couldn't we use the words "like to cooperate with them" rather than "use them," because they don't want to be used they want to cooperate.

The Reverend Charles Carson: But with so much of this cooperation we begin to lose our identification. That is what I want to hold to. The identity whereby we are under the impact of God's will, where we are not promoting peace because it is good for man to live peacefully. We are promoting peace because it is the will of God that we do this.

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Miss Helen Whaley: Last night Dr. Mould was talking about the curriculum and I might have misunderstood him, but I understood him to say that the Presbyterian Church has a curriculum that is trying to include the rural churches, the Indian churches, the suburban churches and other churches. How is

it that curriculum materials may be adaptable to all of these churches?

Ralph M. Mould: That is a good question. A very tough question, too, to wrestle with.

It seems to me that when you give a teacher a lesson planned through curriculum materials you don't have her regard it as so much canned stuff merely to transmit it, but rather as resource material from which she creates her own lesson presentation. Now, in doing that it seems to me any teacher necessarily has to make adaptations up or down in age level and capacities, or in language, activities, so on. In other words, a teacher doesn't just teach a lesson. It isn't a simple transfer from a printed curriculum page into the pupil. There is the intermediate step where the teacher takes this, reworks it according to her uses and needs of her pupils.

Miss Helen Whaley: You mean you are trying to use the same curriculum to adapt it to the various types of churches?

Ralph M. Mould: Yes.

From the audience: Through the teacher-training?

Ralph M. Mould: That is right.

President Lewis Carpenter: That is where the teacher-training comes in. . . .

The five papers which were presented to us yesterday gave us a great deal to think about. This discussion has helped to crystallize in the thinking of all of us some basic problems. The problems of theology and the problems of interpretation. . . .

We must move out and work out our own salvation as we wrestle with the curricula of our denominations and of interdenominational agencies.

Curriculum is an evergrowing, everdeveloping program. We did not expect as we chose the subject of this lectureship to come out with answers. We did hope that we would come out in our own thinking with some trends, with some broader and deeper understandings of the curriculum of religious education.

The Place of Content

IN CHRISTIAN TEACHING

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IT IS NECESSARY first of all to ask: what is the content with which Christian teaching is concerned? As one's mind moves through the various areas involved—Christian conduct, the meaning of the Church, Christian doctrine, the Holy Scripture—it becomes clear that we can come to rest in none of these. The question forces us ever farther back until we must say: the content of Christian teaching, as of Christian preaching, is Jesus Christ himself. It is not Bible, not theology, not Church history, not 'the Christian way of life'—but Jesus Christ.

This statement, however, while the deepest and most meaningful that can be made—indeed, it is what confers meaning on all else that we undertake in Christian education—cannot simply stand alone. Unfortunately, to say that what we teach is simply Jesus Christ could be a mere begging of the question. Every Christian will gladly subscribe to the view that we teach, or ought to teach, Jesus Christ; but this broad basis of agreement does not settle the practical issues of how Jesus Christ is known, or even who and what he is. "Jesus Christ" could be considered the symbol of all that is good, an ideal, a spirit—in any number of ways rather tenuously related to the historic faith of the Christian Church. We are therefore compelled to be more specific, and say that Jesus Christ is known as he comes to us in the Scriptures, which witness to him; and not merely through a passive reading of Scripture, but through an active interpretation of Scripture whereby it comes alive. This compels us further to state that once the Scriptures are opened they raise questions, theological and ethical, which demand an answer in terms of some kind of systematic doctrine. Furthermore, since the history of the Church is the history of the confession or

denial of the Jesus Christ who presents himself in Scripture, and since we are caught in the historical stream which flows from the Old and New Testaments down to our own time and on toward the consummation of all things, we cannot ignore the facts and controversies and dynamisms of Church history as though our Christ were purely an inward and timeless Being. Thus it appears that to acknowledge Christ as the content of Christian teaching involves us—if we wish to keep our feet within the historic faith of the Church—in a good deal of specific content having to do with Bible, doctrine and history. There is evidently no short cut, whereby we can take persons directly to Christ apart from these straightforward disciplines of knowledge and of thought.

It is, to be sure, only too easy for the Church's teaching to become stalled in these disciplines, so that Bible teaching and doctrine, for example, come to be considered ends in themselves. Christian education can then be conceived as the mere task of transmitting information. That is why it is necessary to keep continually in sight the fact that the real content of Christian teaching is Christ himself. Bible teaching is useful, in any deep sense, only in so far as the Bible is unfolded as a witness to him who is Lord of the Bible. Starting out with the best intentions in the world, we can readily end up by representing the Bible as a repository of verses to be learned, facts to be remembered, doctrines to be absorbed. Such an outcome is a poor service to the book that the teacher sets out to exalt. It may preserve and perpetuate a kind of Bible culture, but it inhibits the Bible from coming alive as testimony to Christ; it may at worst lead to an idolization of a book in place of worship of him to whom the Bible points. Yet these hazards, formida-

ble as they are, must not prevent us from recognizing that a serious attempt to present Jesus Christ to other people inevitably involves us in a presentation of the Bible, and of other matters springing directly from Bible study.

Bible and Doctrine

In order to have Jesus Christ as its real content, Christian teaching must accept the responsibility of setting forth the content of the Bible; and that invariably involves some sort of doctrinal teaching, however rudimentary, and directly or indirectly matters of Christian history. We cannot have Christ apart from the way in which God himself has designated for our having him. The Church is bound to the witness of the prophets and the apostles, and cannot—in the name of education—venture to cast its teaching in a form that ignores or subordinates this witness. The faith of the Church has always originated in this source, and there is no reason to suppose that the same faith will be generated by beginning at some other place.

Content In Relation to Education

If these pre-suppositions are true, it follows that Christian teaching is not free to take its bearings from educational theories in general, without reference to the particular responsibility of Christian education to open up God's own appointed witness to Himself in the Bible. To start from some other position implies either a denial or a drastic modifying of these pre-suppositions. The theological question cannot be evaded by an appeal to educational psychology; for if the latter leads to some different conclusions as to the primary obligation of Christian teaching, then a significant theological adjustment has to be made. The distress of Christian education has too often consisted precisely in this, that it has sought to model itself after secular education without defining its theological principles, leading to the impression that Christian education and responsible Christian theology belong in conflicting spheres. Or sometimes the distress has consisted in the effort to make a re-definition of theological principles which is accommodated to the

theory of education that may be favored. But if the historical theological position is preserved in any recognizable form, it seems inescapable that pedagogy must put its resources at the service of the content of Scripture and doctrine, and not vice versa.

Now is this servitude to content as frustrating as it may appear to the professional educator? If what has been stated were taken to imply that Christian teaching must confine itself to passing on, in static form, biblical information and official doctrine, then the frustration might be great indeed. That would, however, frustrate not only the educator or the psychologist: it would above all frustrate Scripture. For it is of the very nature of Scripture that it is dynamic. It is a *speaking*, and not a compendium of fact or wisdom. This content has a habit of creating its own pedagogy, of providing for its own aliveness and relevance to life. The time-honored distinction between the "content-centered" and the "pupil-centered" approach certainly answers to a real difference of viewpoint within the Church. But it is a misleading distinction, in so far as it implies that what is centered in the content of Holy Writ stands in opposition to a concern with the realities of life. On the contrary, it is the content which we teach that makes clear—for the first time—what the issues of life really are. It is the Scripture—always thinking of the Scripture as God's witness to Jesus Christ and not merely a collection of ancient religious literature—it is the Scripture that reveals the true questions and dilemmas and hopes of human existence. To begin with the Word offers a ready passage to the life of the person being taught.

It is surely an error to suppose that our correct procedure is to begin with life, as though of ourselves we understood life, and then employ Scripture as resource material to be applied to our human situation. The presumption of educational psychology is apt to be that it thinks that it knows man. But the Scriptures tell us that we do not in fact know man at all, apart from that New Man Jesus Christ. The humanity of the child I may teach is the humanity which Christ Jesus took upon himself and transformed. The promise of a young life cannot be more or less

than the promise of the forgiveness of sins and the resurrection of the dead achieved in the Person of our Lord. The sins that beset that life are the sins that Christ exposed and overcame. If one would understand and deal with the persons we are teaching, where is there to begin except—not so much where *they* are, as we are forever telling ourselves, but where *he*, the Lord Jesus, is?

The Bible Presents the Problem

Not only does the content of Christian teaching provide its own application: it opens up issues that would not be thought of, or would be thought of only in the most shadowy fashion, apart from this body of witness. The Bible presents me with my *real* problem, which is God. This I would not know of myself. The Bible, in being my comfort, is at the same time the plague of my life. It is not primarily the medicine offered for the healing of life's wounds. Here, in this confrontation of man by God, is both the wound and the healing. The Bible is not merely the peace offered to life's conflicts. We could find a cheaper peace than this! The Bible plunges us into conflict, that in our struggling we may find peace. The theological revival of our time has amply demonstrated that the rediscovery of the Bible confers an otherwise unsuspected depth upon human existence. The reopening of Scripture, so far from being an academic matter, a piece of religious pedantry, has revealed again and again the heights and depths, the despair and the hope, the struggle and the victory of life lived under the God of Israel. It is into the stream of this dynamic content that Christian teaching is called upon to plunge those entrusted to its care. Here indeed is baptism—baptism not only by water, but by fire and the Holy Ghost.

The Practical Question

And yet—the practical question will arise. Does all this really lie within the possibility of Christian teaching, in such apparently unpromising situations as the average Church School and the average home? Is all this not a bit rhetorical, in relationship to the actual teaching situations that exist? And *do* these potentialities exist, really, for the young child,

even for the younger adolescent preoccupied with so many other things? Certainly we must be practical, and sane, and humble, and modest. The scope of Christian education, in the usual sense and the usual scene, has its limitations. What, granting such limitations, can the teaching of the young be expected actually to do?

"Kerygma" and "Didache"

Here we may be assisted by a distinction which has found favor with many Biblical scholars and theologians in recent years. This is the familiar distinction, applied primarily to the New Testament, between "*kerygma*" and "*didache*"; the former referring to the essential preaching message of the early Church, the content of the transforming proclamation uttered by the Apostles; and the latter referring to more prosaic teaching material, the didactic implications and working out, both in doctrine and Christian ethics, of the Gospel. Clearly, so far as the regular teaching of the Church is concerned, the responsibility falls most obviously within the realm of "*didache*." There is a responsibility for providing a certain substructure of knowledge, a familiarity with the salient features of what the Bible actually says and with rudimentary points of doctrine. There is a responsibility, too, for pointing up the concrete relevance of doctrine to life, and for dealing helpfully and honestly with the questions that children and young people and adults find arising in their minds. Such a function is primarily didactic rather than proclamatory. It is the least that Christian education can do, and the thing that it may reasonably be expected to do if it is to justify its existence. There is a sense in which it may be said that the purpose of Christian teaching is to make preaching intelligible. We might say that the lesson exists to make the preaching possible,—though of course limiting this statement to the regular and normal development and not denying that preaching can sometimes make its own impact without the advantages of substructural knowledge gained in advance.

Such a role of Christian teaching is practical: and it demands that such teaching correspond to the content of "*kerygma*." It is

not mere humdrum instruction, that could as well be provided outside as inside the realm of authentic faith. The instruction, even at its most purely factual level, must be informed by a grasp of the essence of the Church's Gospel. That in itself is a sufficient challenge to the teacher. But there is more to say. The distinction between "didache" and "kerygma" cannot be pushed too far. For there is no proclamation which does not convey teaching; and conversely genuine Christian teaching is always on the point of breaking into proclamation, and often does so. One cannot sincerely work with the subject matter of the Bible and Christian doctrine without expressing a living faith in what the Bible is all about. The teaching of the Bible, from within the Church, involves a confession of faith. And it is to be expected that the learner will sense the depth beneath the surface of what he is being taught, or at least that there *is* a depth. Even with the very young child, it should become apparent that the Bible verses he learns, or the very fact of being in church at all, corresponds to a mystery no doubt beyond his fathoming but none the less real. What we speak of in Christian teaching, when our teaching is rooted in the Scriptural witness, carries a greater weight than we can give it; and it is a weight which, if it is there at all, must make itself felt. To instruct is therefore also to proclaim the Gospel, and to proclaim the

Gospel is to involve the other person— young or old—in something greater than either the teacher or the pupil.

The difficulty of working within limitations of vocabulary and maturity, and of saying something authentic in terms that even the young can apprehend, is nothing to be taken lightly. Truly it seems at times a heart-breaking and impossible task to make Christian teaching of the young carry the richness of meaning that we intend. But there is also good cheer in the situation. For devotion to the task of opening up the content of Scripture carries its own promise of success, by virtue of what the Scripture is. No other approach to the problem of Christian education has the hope of success built into it. The wise and well-trained psychologist, the teacher of vast experience, the person with a special talent for influencing others, may by reason of such gifts achieve visible results—visible, whether specifically Christian or not—through a variety of means. Fortunately the Church does not have to depend upon the select few to carry the whole burden of nurturing the young. The simple may speak to the simple of that which is profound. The content of Scripture is accessible to all who are diligent, sincere and articulate, and they will find that what sufficed to create the Church will not be insufficient to perpetuate it.

More Protestant and Roman Catholic youngsters are receiving their pre-high school training in church-sponsored schools than at any time in the history of the country.

During the past 15 years, enrollment in Protestant day schools at the nursery, kindergarten and elementary school level has increased 61 per cent. There are at present more than 186,000 Protestant children in approximately 3,000 such schools, while in 1937 there were slightly more than 2,000 such schools with about 110,000 pupils.

(The latest figures show that since 1938 Roman Catholic enrollment in such church-sponsored schools has increased 35 per cent. At present there are 3,035,033 children attending 8,845 Roman Catholic parochial schools at the elementary level).

These were some of the highlights of a survey made public by the National Council of the Churches of Christ in the USA. *It is the first time such a survey has been made of Protestant day schools on a nationwide basis.* — *National Council News.*

English has become the world's leading language, spoken by 260 million persons. Hindustani ranks next, with 160 million followers; then Russian with 145 million, and Spanish, 115 million. The 400 million Chinese speak nine major dialects — *National Geographic Society report.*

The Place of Content

IN CHRISTIAN TEACHING

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THOUGH THIS article is confined to the subject of content in religious education, it seems essential to give at least brief consideration to some of the process of religious education implied throughout the article and to a few of the factors that can make teaching more effective in living persons.

Content, especially, the way it is used should be determined considerably by the problems and capacities of persons being taught. The psychologist, Gordon W. Allport, emphasizes the importance of studying the behavior of human beings in any scientific effort to understand, predict, and control the dynamic intentions of human beings with each other and with nature. Intention and motive are inseparably related to values.

Many students of young children are convinced that the most basic ingredient in the growth of children is an adequate supply of genuine love. Here is where religious education begins. Love does not come through stories, ancient or modern, but through proper *first-hand experiences* with parents, friends, and in pre-school groups. As a more adequate sense of his own worth develops, the child may be expected to grow in his love of other persons around him and in his capacity to identify himself with their feelings and needs and thus come to love his neighbor as himself. Here he learns through experiences in home and school.

Content in pre-school years must be largely that of first-hand experience. Teachers and parents are the ones who need the verbalized content and understanding both in the realm of child psychology and in the realm of religion. The parents and teachers of pre-school children need to understand New Testament agape and the theology of a God of love. These adults are the ones to have the courses on Bible and theology, not the infants. The adults must reflect the

meaning of Christianity in their own living with the child and in their provision for his growth.

Basic to religious growth is the *way or process* by which religion is taught. The family should receive far more assistance through better pre-marital education as well as during the life of their growing children and young folks. Here is an important realm of adolescent as well as adult education with varied implications for content. Then young children may be expected to receive the undergirding foundations for a religious life. Firmly established feelings of personal worth and self-respect are essential for a child to feel safe in co-operating with adult wishes and plans. From this love and security steps can be taken to help the older child to understand the feelings and wishes of *other* children. A psychologist once said,

"Unless a child has adequate love in the early years of his life, he will never have any to share in later years."

Profound, cosmic ideas of God can take on greater meaning in later years if the experiences of love and righteousness have been experienced during the early years of a child's development. Altogether too frequently children learn more about the meaning of anger, revenge, hatred, power, and other less desirable ingredients in life because they experience these. As love and kindness grow, the child is prepared to think and to speak and to inquire. His larger world may be used to create further meaning as his native curiosity is nourished through much first-hand experience and careful guidance in finding the truth for himself. Basic in laying these religious foundations will be the capacity of parents and teachers to be guided by the readiness and felt needs of the growing child himself. Religious courses are often

mediocre and limited while adequate libraries in churches remain scarce. Leadership still lacks coaching and training.

This points to the principle of freedom in religious education to explore varied points of view because so many of us feel safer when we are authoritarian. "The result" said a student of mine from an ancient church with a thoroughly dogmatic plan for religious education,

is that we adopt the words and the rites but spiritually we become but empty shells. We lack a vital creative, religious spirit by which to live.

Inasmuch as theologians differ among themselves so much, it seems to some of us that great care must be taken lest we become propagandists for some current leader rather than prepare our people to face some of the problems involved in developing their own faith. Such integrity in our teaching requires better educated teachers, great courage and patience, and much insight into the actual conditions of human beings. Some have suffered horribly because of war conditions, broken homes, lack of love, ill health, poverty, riches, neglect, spoiling, persecution, self-centeredness and much more. It should be obvious that their needs will not be met in one and the same capsule of teaching.

Dr. David E. Roberts says,

For the most part the churches have not yet learned that the best way to pass from defensive rationalization to secure faith is to let doubts, inconsistencies, confusions and rebellions come out into the open instead of using various forms of spiritual coercion to keep them hidden or to drive them from awareness altogether.¹

A view of life which concentrates mainly upon short-comings may drive men into fantasy, or paralyzed hopelessness, or cynical rebellion—or into further desperate efforts which fail to resolve the situation.²

The movement of thought should be from the operation of healing power in life—love replacing egotism and inward har-

mony replacing conflict—to a resulting formulation of belief in doctrine. An attempt to reverse the process, to force experience into the confirmation of doctrine shows a lack of confidence in the power of the Gospel...³

Authoritarian forms of religion and of political life are finding great favor today among insecure and frightened people. How will the church produce prophets and creators of a better world? How can the church foster insight, vision, a growing sensitivity to the needs of people, and supremely the ability to seek the truth and to do the will of God?

The honest search for answers to questions with the permissive attitude of parents and teachers to seek the truth seems to be a better preparation for life than dogmatic, dictated answers. Understanding and the acceptance of a viewpoint need to be arrived at frankly and honestly. Here again it should be evident that a wide use of content as well as experience is necessary in learning.

A study of 1,500 children by Dr. Else Frenkel-Brunswick⁴ reveals the enormous value to children who were taught under democratic conditions while those taught under authoritarian controls reflected rigidity, prejudice towards those who differed from themselves and the tendency towards explosive behavior. Vital religion is not readily given out in verbal capsules or moralistic tales. It must be worked out in the varied experiences of life. God must grow in relation to many facts, varied knowledge, and situations. Content will be rich as result. Freedom will come to the individual.

In any study of Bible, Church history, worship or other field, much more than verbalization or memorization is necessary. Meaning, inquiry, interest, and responsibility will require the pupil to have rich and varied kinds of participation and experience. Through these experiences should come investigation and increasing use of knowledge, facts, and content.

Valid experiences must take into account the abilities of individuals, their readiness,

¹David E. Roberts, *Psychotherapy and a Christian View of Man*. Scribner's. New York, 1950. p. 72.

²*Ibid.*, p. 128.

³*Ibid.*, p. 143.

⁴Else Frenkel-Brunswick, et al., *The Authoritarian Personality*. Harper, 1949.

and the meaning of their work to the students involved.

The Nature of the Content

Already we have considered many factors that involve content. It should be evident however, that this content cannot be limited to the Bible or the past however important these resources may be. Many kinds of content are needed in a good class and few text books will ever be adequate to supply it. There must be informed teachers and adequate reference resources as well. Even in the most traditional adult Bible class, the discussion frequently ranges over a wide variety of references to modern life as well as to the Bible and yet there is too often but little attempt to study so as to lead students beyond the "prejudices" already inherent in the group. A wise bishop once called these "confirmation" classes because he said they served to confirm the members in their own ideas and prejudices. Classes that aim only to teach Bible content actually need much more help in understanding the Bible as well as much more diverse knowledge outside it.

The Christian educator needs in addition to Bible content, relevant content that is as broad as life itself. Some of this broader content should be used in courses that are largely concerned with one area of life at a time. Questions, needs and problems of individuals in the church will determine work to be done and the nature of much of the content.

In the course of the years in a church school including morning classes, Sunday evening meetings, week-day classes in religion, vacation schools or camps, growing persons require content adapted to their age and specific needs in such areas of life as theology, worship, New Testament, Old Testament, the Church of the past and of the present, world religions. Besides such areas of study, the church is responsible for each individual to live in the here and now world in terms of the truth and with purpose and meaning.

Growth in love of God and devotion to the will and purpose of God involves the individual in responsible living in the here and now world. Buber has wisely said that

the spirit is never independently effective in life in itself alone, but in relation to the world: possessing power that permeates the world of *It*, transforming it.⁵

To give the world its due and its truth, to include nothing beside God but everything in Him—this is full and complete relationship.⁶

Meeting with God does not come to man in order that he may concern himself with God, but in order that he may confirm that there is meaning in the world. All revelation is summons and sending.⁷

There are three spheres on which the world of relation is built: nature, life with man, and life with intelligible forms.

Man can do justice to the relation with God in which he has come to share only if he realizes God anew in the world according to his strength and to the measure of each day . . . It is not man's own power that works here nor is it God's pure effective passage, but it is a mixture of the divine and human.⁸

Action is not empty, but purposive, enjoined, needed, part of creation; but this action is no longer imposed upon the world—it grows on it as if it were nonaction.⁹

The world lit by eternity provides man with the motive power of the infinite and the mighty responsibility of love for the whole world . . . event,

for the profound belonging to the world before the face of God.¹⁰

Meaning is not that of "another life" but that of this world of ours and it desires its confirmation in this life and in relation with this world.¹¹

Life becomes "heavier with meaning," as

Man lives in the spirit, if he is able to respond to his *Thou*. He is able to, if he enters into relation with his whole being. Only in virtue of his power to enter into relation is he able to live in the spirit.¹²

⁵Martin Buber, *I and Thou*. Edinburgh: T and T Clark 30 George St. p. 50.

⁶*Ibid.*, p. 79.

⁷*Ibid.*, p. 115.

⁸*Ibid.*, p. 117.

⁹*Ibid.*, p. 109.

¹⁰*Ibid.*, p. 109.

¹¹*Ibid.*, p. 110.

¹²*Ibid.*, p. 39.

It is the belief of the author of this paper that the church needs to supply courses directly concerned with many specific, concrete realms of living where religious questions about them may be faced and Christian action investigated, encouraged or tested. There is serious doubt that discussions of abstract love, justice, mercy and other moral questions have much genuine effect on daily living.

Science

The vast realm of science has challenged many great leaders to seek for more responsible ways of using the results. Religious education needs courses in the realm of science that will do at least two things: first, those that will open up deep experiences among young children as well as older groups to recognize the mystery of life and the Face of the Creator and to deal with religious questions as they normally arise; and second, courses that enable students to recognize more just and righteous ways of using the great resources of science as in the field of medicine or in meeting the needs of the masses of hungry people or in the use of atomic energy.

The author has found that junior-age children need a religious course on the whole question of beginnings of life in which scientific and religious materials and questions are dealt with frankly and carefully. Here is the place to introduce anthropology and the oneness of people in the development of life. Such courses fascinate children and encourage the search for truth especially on a religious plane. Madeleine Dixon declares that

Each child must plumb vastness and infinity . . . he must share his curiosity and his awe before he has too many static answers . . . We forget that the probing of strange phenomena, creation, God, death, magic, has made our scientists, our artists, our religious leaders, throughout the ages. Why should we shorten this probing or cover it up for children?¹³

realms of citizenship, labor and economics,

Besides the realm of science there are the leisure time, marriage and the family, inter-

national affairs, and the vast field of becoming acquainted and interested in the many peoples of the varied countries and races on this planet. Religious persons require a form of teaching that fosters responsible living in relation to the real world. Functional, religious education will require more than a topical discussion in these realms but rather, long experiences and genuine search for information.

Missionary Outreach

The author believes that the missionary outreach of the church is hampered where churchmen are unfamiliar with the history, culture, and conditions of the peoples of the several continents as well as those in our own land. Missions and charity may be carried on in arrogance and in harmful ways to the recipients by those who do not understand or truly love their neighbor as themselves. Several months each year for those above the first grade time needs to be devoted in each church to getting acquainted with people of other cultures or races or economic and social groups. Goodwill, love, and service should be a consequent outcome where genuine expressions of friendship are cultivated.

Love

Dr. Paul Tillich¹⁴ declares that

It is a shortcoming of Protestantism that it never has sufficiently described the place of love in the whole of Christianity. This is due to the genesis and history of Christianity. . . . faith and not love occupied the center of Protestant thought . . . Zwingli and Calvin, by their stress on the function of the law, were prevented from developing a doctrine of love. . . . A fresh interpretation of love is needed in all sections of Protestantism . . . it is the principle on which all Protestant social ethics is based, uniting an eternal and dynamic element, uniting power with justice and creativity with form.

Love is not legalistic and therefore cannot be taught by rule or memorization.

Love alone can transform itself according to the concrete demands of every in-

¹³Madeleine C. Dixon, *High, Wide, and Deep*. John Day, 1938. Pp. 128, 129.

¹⁴Paul Tillich, *The Protestant Era*. University of Chicago Press, 1948. p. 25.

dividual and social situation without losing its eternity and dignity and unconditional validity.¹⁵

Agape is the final norm of the free spirit. Functional education in living situations seems to be the procedure for the cultivation of the capacity of identification with others. Agape is the highest form of self-realization by which the self is drawn out of itself into the love of God and the neighbor. Such selflessness or identification with others cannot be taught by the legalistic device of applying verses or stories from the Bible to abstractions rather than to authentic studies of the varied and complicated conditions of our present-day societies. Is it possible that such legalistic teaching of Christian ethics has dried up the creative urge to produce *agape* in race relations, economics, in the family, and world affairs? Individuals may assume they possess these virtues because they have often heard of them. American churches need to beware of the dangers in continental European abstract spiritualism which resulted in the "neglect of the personal and social element in education."

Worship

There is the whole realm of worship which needs to be taught functionally. Appropriate songs, hymns, introits, and responses have to be learned by each grade beginning with the first and continuing through high school. These materials ought to be understood, and rehearsed before their worship. People of all ages beginning especially with older children and continuing into adult years need genuine help in some appropriate understanding of meditation and prayer and how to pray in church and outside. Older groups of adolescents and adults should study the varied ideas of worship in the Bible and in the churches. The whole realm of worship is one of the very weak places in education in the average Protestant Church. Perhaps it is also a weak spot in the training of the ministry.

History of the Church

During recent years some attention has been given to the history of the Christian

Church. Here is a realm of understanding that is vital to Protestantism and the whole ecumenical movement. Basic to unity and cooperation must come greater insight among the laity as well as the clergy into the history of the varied denominations and sects. The author has found the following order of progression helpful in the school of the church:

The second grade is ready for a unit of about six months duration for exploring its own church, and learning simple things about the work of the minister, the staff and having contact with them. Several visits to the sanctuary or meetinghouse may be used to learn about the Bible, the pulpit, the baptismal font, the organ and why people come to the church. Some time should be devoted to an understanding of ways of praying by children using such material as *Tell Me About Prayer* by Mary Alice Jones.

In the fourth or fifth grade, children are prepared to get acquainted with several kinds of churches and synagogues in their immediate world or community. A small amount of history may accompany such study while trips to meet people in the churches will invite questions. Juniors are not yet ready for elaborate historical study.

High school has proved to be the earliest period for effective study of the history of the Church. A few useful reference books and story books have become available.

Bible Study

Bible study in the church is obviously important. Because it is so important, the entire adult congregation and all the teachers in particular, should receive at least certain basic courses. Lenten schools, seminars, elective courses together with carefully chosen reference books ought to be continuously available. Modern novels, television programs, and Uniform Lessons do not constitute an adequate program for the laymen's Biblical education today.

When young folks begin to study history, they are ready to begin real courses on the Bible. Both young people and adults need solid sources that reveal the history of the Hebrew people and the development of their religion and worship. All of our young folks

¹⁵*Ibid.*, p. 155.

and adults should know how Biblical literature developed. Such a book as Parmalee's *Guidebook to the Bible* covers the realm for such a study. The great prophets require far more study by older groups. Such study will involve knowledge of the historical setting out of which their message came. Inasmuch as the post-exilic period witnessed the firm establishment of monotheism and a higher ethical religion, far more attention ought to be given to the writings of this period. Brief, moralistic use of scattered Bible references and stories should be supplanted by a more basic study of periods of time and the religious conditions which emerged.

At least three kinds of courses are required in the New Testament. One should enable the student to see clearly the emerging portraits of Jesus as revealed in the chronological order of the writings in Paul's letters, and in the Gospels. Another study should help the student to understand the nature of Jesus' teachings and living with reference to God, worship, and human relations. Such a study will require an understanding of the Jewish setting in Palestine and of life under Roman rule. For older young people and adults there ought to be courses that deal with the theology that has grown up around Jesus and the New Testament. Protestants are not agreed on these theological questions. The nature of God, the relation of Jesus to God, the Kingdom of God, the resurrection and immortality, the virgin birth, miracles, inspiration, the sacraments, and many more questions need to be examined more thoroughly in the light of their historical development as well as their meaning for Christians today.

The drama of the growth of the Christian Church beginning with the death of Jesus and following the letters of Paul and the setting for them are essential in late adolescent years and for all adults. We are indebted to Myron T. Hopper for helping in this direction. *St. Paul* by Arthur Nock is also sug-

gestive for the content of this area of study.

Sometime near the third or fourth grade level, children are ready for an introduction to Jesus through a study of his social and religious environment in Galilee. This will prepare the way for a later study of the Gospels. Jesus needs to be seen first in Palestine. He has too often been made an American or a member of some other nationality. First he should be seen as the *man from Nazareth*. A beginning in this direction was made by Edna Bonser in *The Little Boy of Nazareth*. Winifred Kirkland's little book added significant data for such a child's course. The British films, "Two Thousand Years Ago" have been most useful.

An understanding of the Bible as developed by good scholarship ought to begin to reach laymen in the pews. This means far better and more frequent courses for adults. If the Bible is not "spoiled" and confused in early childhood years by premature use of miscellaneous stories removed from their proper setting, long, solid courses can be given in the adolescent years. *The Drama of Ancient Israel* by John Flight, *How Our Religion Began* by Edna M. Baxter, *Their Faith and Ours* by Muriel S. Curtis, *New Testament Life and Literature* by Myron T. Hopper, *The Background of the Life of Jesus* by W. H. Oldaker and *They Told About Jesus* by Ethel Cutler are suggestive of the content needed in teaching adolescents and older young people. Usually these same courses are needed also by the adults.

More and better resources on the Bible are available today as never before in the history of the Church. There is also much more material of dubious quality being circulated by press and radio. The time is long overdue for churches to provide laymen with more tools for wholesome use of the Bible. It was Protestantism that succeeded in providing an open Bible. It remains for Protestantism to help its people to understand it in its original meaning and to find its significance in modern life.

Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

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I. ABSTRACTS OF SOCIAL SIGNIFICANCE

In a diversified society the values of various individuals and groups will inevitably clash. Must all of the effects of such clashes be destructive? The present article suggests a more creative use of conflict.

7359. ACKERLY, S. SPAFFORD. (*U. Louisiana, Baton Rouge*.) CREATIVE VALUES OF CONFLICT. *Pastoral Psychol.*, 1951, 2(14), 44-47. — To keep civilization progressive, man must experiment with the unknown and be willing to differ in constructive ways. In a healthy society conflict and struggle are accepted as conditions of growth. The family circle is a good place to learn to respect differences and work out conflicts with love, understanding, a sense of humor, and a secure sense of belonging to a group. To meet the day-by-day anxieties, tensions and inter-personal clashes, people must be valued above ideas, things or issues. — E. Johnson.

This study suggests one specific technique to be used in resolving conflicts between people.

7366. COHEN, JOHN. (*Hebrew U., Jerusalem, Israel*.) THE TECHNIC OF ROLE-REVERSAL: A PRELIMINARY NOTE. *Occup. Psychol., Lond.*, 1951, 25, 64-66. — In a group discussion, when A suggests a point of view from which B differs, B must present A's point of view to A's satisfaction. It is felt that this technique will reduce discussion and disagreement resulting from lack of understanding. — G. S. Speer.

Although contemporary biologists emphasize the fact that cooperation has just as vital a role in the evolutionary process as competition, many people tend to think of evolution as a competitive struggle for the survival of the fittest. Books like the one abstracted here have an important function in overcoming this attitude.

7360. ALLEE, W. C. (*U. Florida, Gainesville*.) COOPERATION AMONG ANIMALS, WITH HUMAN IMPLICATIONS. New York: Henry Schuman, 1951. 233 p. \$3.50. — A revised and amplified edition of *The social life of animals* (see 12:6484). Presents evidence for the principle of automatic cooperation as it operates in the animal world and reveals the human implications of this when the following questions are raised: "To what extent do the underlying biological relationships tend to bring about war? Is war biologically justified by the results produced? Can the basic principles of struggle and cooperation work together in the international relations of man?" 142-item bibliography. — A. J. Sprow.

On first thought, similarity in the attitudes of parents and their children does not seem particularly striking. When, however, these attitudes may well influence the course of social history, a clear demonstration of the similarity of the attitudes of high school students to those of their parents demands attention.

7336. CENTERS, RICHARD. (*U. California, Los Angeles*.) CHILDREN OF THE NEW DEAL; SOCIAL STRATIFICATION AND ADOLESCENT ATTITUDES. *Int. J. Opin. Attitude Res.*, 1950, 4, 315-335. — To test the hypothesis that the beliefs and attitudes of adolescents with respect to labor and collectivism exhibit the same relationships to occupational strata as do those of adults, a questionnaire was administered to the 1,000 students of the high school of a small Eastern city. Results indicated that the lower the parental occupational level, the greater is the incidence of pro-labor and collectivist views among the high school students. Similar findings appeared in terms of class identification or affiliation. Analyses are also reported of relationships of the attitudes measured to maturity and to parental labor union affiliation. — N. L. Gage.

Here is another study which shows a relationship between attitude and socio-economic status.

7350. PRONKO, N. H., & SNYDER, F. W. (*U. Wichita, Kans.*) ETHICAL REACTIONS AND SOCIO-ECONOMIC LEVEL. *Trans. Kans. Acad. Sci.*, 1950, 53, 544-547. — Four groups of fourth graders from schools differing in socio-economic level were given a "What-Would-You-Do? Quiz." Results suggest that the difference between the upper and lower socio-economics in "paper ethics" approximate a true difference and that the lower socio-economic groups are a more heterogeneous population than the upper. — W. A. Varvel.

With all the attention which has been given to problems of aging, it is encouraging to see some findings which are psychologically meaningful emerge.

7354. ALBRECHT, RUTH. (1414 E. 59th St., Chicago 37.) THE SOCIAL ROLES OF OLD PEOPLE. *J. Geront.*, 1951, 6, 138-145. — A stratified sample of 100 subjects over the age of 65 years were selected from a mid-western town against the criteria: social class, age, sex, and marital status. Social roles, e.g., parental and civic, and personal adjustment were compared. The aged have a high degree of independence of their children; the majority neither accepted responsibility for nor were dependent upon their children. Other findings indicated that the aged who were parents had higher mean adjustment than non-parents. In general, high ratings of social-role-activities were associated with high ratings of personal adjustment. — J. E. Birren.

All of us strive to understand our industrial society and what it means for human life. Here is a little more evidence.

7376. MEADOWS, PAUL. (*U. Nebraska, Lincoln.*) CULTURE THEORY AND INDUSTRIAL ANALYSIS. *Ann. Amer. Acad. polit. soc. Sci.*, 1951, 274, (Mar.), 9-16. — Our new technology has substituted an entirely different set of beliefs for those of our pre-industrial predecessors. Values are now placed on efficiency, accuracy, rapidity, and volume of work production. Status is no longer fixed and inherited, as in primitive societies, but achieved through the skill of the individual worker. However, this new culture system has brought with it new problems, among which are disproportionate or reverse rewards for skills, and motivational systems based on partial satisfaction of worker needs. — L. A. Noble.

This study presents evidence of social progress and should therefore be both joyfully received and carefully evaluated.

8022. GILBERT, G. M. (*V.A. Hosp., Northport, L. I., N. Y.*) STEREOTYPE PERSISTENCE AND CHANGE AMONG COLLEGE STUDENTS. *J. abnorm. soc. Psychol.*, 1951, 46, 245-254. — In an effort to study the persistence of ethnic stereotypes over time, the author repeated the 1933 study of Katz and Braly (see 8: 3181). The degree of agreement among students in assigning characteristics

from a list of 84 adjectives to different races was determined. "The principal conclusion to be drawn from this study is that the present generation of college students is more reluctant than the previous generation to make stereotyped generalizations about the character of ethnic groups, especially those with whom they have had little contact." Generalizations made tend to be based more on cultural and historical realities and less on fictitious caricatures or parents' prejudices. 18 references. — H. P. David.

When an anthropologist considers our own culture, our thoughtful attention is required. When an anthropologist does a full scale treatment of one of the mass media which reaches millions of individuals, our careful scrutiny is imperative.

8025. POWDERMAKER, HORTENSE. HOLLYWOOD, THE DREAM FACTORY; AN ANTHROPOLOGIST LOOKS AT THE MOVIE MAKERS. Boston: Little, Brown, 1950. 342 p. \$3.50. To test the hypothesis that the social system in which movies are made significantly influences their content and meaning, Dr. Powdermaker spent a year in Hollywood. Her methods included long interviews with many informants and participant observation; further, she examined the files of the various companies and the trade press. Her report consists, in the main, of three things: pen portraits of individuals among the actors, directors, writers, and producers; generalizations concerning the Hollywood way of life; and a critique of the making of movies. In the final chapter, the relations between Hollywood and America are discussed. — A. J. Sprow.

Contemporary psychologists have avoided the study of religion with amazing consistency. This cogent statement of the possibilities open for psychological investigation of religion should, therefore, command the attention of psychologists and religious workers alike.

8030. MACLEOD, ROBERT B. (*Cornell U., Ithaca, N. Y.*) RELIGIOUS PERSPECTIVES OF COLLEGE TEACHING. New Haven, Conn.: Edward W. Hazen Foundation, n.d., 24 p. 25c. — Psychology should be mature enough for a scientific interest in the relatively unexplored area of religion. If extremes are ignored, the religious person appears "to have achieved something great in life, something that the rest of us would surely like to understand." Values and goals are facts that are basic subject matter of psychology. — G. K. Morlan.

When charlatans invade any field and make a profit there, qualified professionals often abandon the field. Advice columns have thus usually not been written by highly trained individuals. Two attempts of serious and conscientious workers to explore this medium are reported here.

7420. MACE, DAVID. (Drew U., Madison, N. J.) AN ENGLISH ADVICE COLUMN. *Marriage Fam. Living*, 1950, 12, 100-102. — After running a weekly advice column over a period of 4½ years, the author has considerably modified his former attitude of criticism and skepticism. He points out the informational and educational values of such a column, also the personal service and research values. He concludes: "What we have to decide is not whether we want to go on having advice columns. That is already settled. The question for us is whether we are prepared to take over and help to direct these columns, so that they will be run competently and responsibly; or whether we are to leave the many thousands of people who seek help in that way at the mercy of the untrained and the unqualified." — L. H. McCabe.

7450. FRANZBLAU, ROSE. GUIDE TO THE PERPLEXED. *Marriage Fam. Living*, 1950, 12, 102-103; 118. — This is a report on an advice column in a New York paper, conceived as "an experiment in the use of a mass medium for the dissemination of mental hygiene principles and information." Thirty-five per cent of the inquiries received during the first six months dealt with marriage difficulties; 35% with parent-child relationships; and 15% asked for referral for psychological help. A board of voluntary consultants deal with the inquiries. A survey is intended when the column has appeared for one full year to determine its effectiveness as an educational and informational device. Discussion by Albert Deutsch and Evelyn Millis Duvall. — L. H. McCabe.

II. ABSTRACTS DEALING WITH CHILD DEVELOPMENT

All of us tend to judge others by the way they dress. This study gives some evidence for the validity of this procedure with teenagers.

7347. PEARSON, LOIS HELMAN. TEEN-AGERS' PREFERENCES IN CLOTHES. *J. Home Econ.* 1950, 42, 801-802. — This is a study of the relation of color and line choice in dress as made by 125 teen age girls and the relation of these choices to five variables. The author concludes: "Relationships were found between the influence of clothing selection on personality and the influence of age, socioeconomic status, intelligence, and previous home economics training. Results indicated that personality has a reciprocal relationship with color and line choice in dress." — (Courtesy of *Child Developm. Abstr.*)

Even the most casual observer notices a wide range of behavior of parents with respect to their children. Here is a study which indicates some of the ways in which they differ.

7351. ROY, KATHARINE. PARENTS' ATTITUDES TOWARD THEIR CHILDREN. *J. Home Econ.* 1950, 42, 652-653. — This study reports a comparison of parent-child attitudes of 25 business and professional families with that of 25 student families as regards restrictive control of pre-school children. The mothers of both groups showed similar attitudes and greater emphasis toward freedom than was characteristic of the fathers. Between the two groups of fathers, there was marked difference in that the student group favored greater restriction. Greater freedom was reported in positive ratio to education of the parents, living space and reading of child development literature. — (Courtesy of *Child Developm. Abstr.*)

This study gives some interesting indications of what has happened to children's literature as reflected in magazines prepared for them.

7660. SWARD, BARBARA, & HARRIS, DALE B. (U. Minnesota, Minneapolis.) THE READING EASE, HUMAN INTEREST VALUE, AND THEMATIC CONTENT OF ST. NICHOLAS MAGAZINE; A STUDY OF CHILDREN'S LITERATURE. *J. educ. Psychol.* 1951, 42, 153-165. — A decade by decade sampling of stories for the *St. Nicholas Magazine* was made, for the year 1873-4 to 1940, and a comparable sampling for the magazine *Child Life* from 1925-26 to 1946. Stories were analyzed as to form by Flesch's Reading Ease scale, and were analyzed as to content by Murray's categories of personal needs, as used for the scoring of the Thematic Apperception Test. Notably little difference was found between the early and the later stories, although certain themes rise in frequency and others fall somewhat over the years. In the earlier days there were more cases in which children dealt with material suitable to their ages, whereas in the recent period, they were oftener portrayed as using materials and equipment ordinarily available only to adults. — E. B. Mallory.

New methods of gaining information about children demand careful consideration. This study is novel enough in its methodology to challenge the interest of all.

7962. BARKER, ROGER G. (U. Kansas, Lawrence), & WRIGHT, HERBERT S. ONE BOY'S DAY; A SPECIMEN RECORD OF BEHAVIOR. New York: Harper, 1951. x, 435 p. \$3.50. — This book is comprised of the life of one boy in a mid-western town during a fourteen hour day in 1949. A brief introduction indicates the method of psychological ecology used throughout the study. The rest of the book is devoted to a verbatim record of the observer's reports of the boy's behavior for that day. No specific theoretical approach is suggested. The contribution is primarily methodological, but the data may be interpreted by a variety of social scientists. — H. Grace.

BOOK REVIEWS

Understanding Children's Play. By RUTH E. HARTLEY, LAWRENCE K. FRANK, and ROBERT M. GOLDENSON. New York: Columbia University Press, 1952. xvi + 372 pages. \$3.50.

This important study describes the way the language of play may reveal the minds and hearts of children. Case records and the conclusions drawn are presented by psychologists involved in a research project undertaken by the Caroline Zachry Institute of Human Development. The purpose of this study was to explore the potentialities of play materials and experiences both for understanding young children in nursery and kindergarten groups and for providing them with opportunities of discovering and expressing themselves. This book evaluates the observations of some 180 children from two to six years of age and from varied cultural backgrounds. It is focused on the specific and varied ways in which play activities may serve as sensitive indicators of the development of the child's impulses, feelings, and fantasies as he translates them into action and lifts them to consciousness. Susan Isaacs says, "In social matters, the educator cannot teach the child, nor can he learn for him. All that he can do is to create such situations as will give the child opportunities to learn for himself. In this regard, he has to control the social environment of the child as well as the physical, in order to make it possible for the child to learn." This study insists that it is often necessary to free the child and to support him in situations where he has not yet enough courage of his own, and help create an opportunity for him to play out a hitherto avoided role. This does not mean that a teacher should push the child into a role but rather that she find out why he cannot function in a group, discover where he has been injured, and encourage him to strengthen himself. Basic to such an approach by a teacher is her sympathetic study of his dramatic play with blocks, water-play, clay, graphic materials, finger-painting, and music. The interpretation of any particular dramatic or verbalized play depends upon previous knowledge of the child's background and correct hearing of what he actually says in the play activities. Here if he is free, he may work out his fears, fantasies, or destructive impulses. Sometimes hostile feelings emerge and so are subdued, emotional tangles forgotten, and intelligence takes over. Blocks seem to provide remarkable release for disturbed as well as healthy children. Teachers need to learn far more about how to interpret the expressions of children in their groups, when to give guidance, and the need to refrain from setting patterns for children to follow in block work, in the use of clay, paints, water, or music. Teachers in secular as well as church nurseries and kindergartens have much to learn about their role in guidance of children yet at the same time not interfering with the spontaneous release of feelings by troubled children. Adults feel more secure in their own role as teachers when they provide patterns in music, art and play or when they force children to tell what they are designing. This study reveals the

need of young children to create their block forms, their painting, and music movements to express their feelings rather than to copy adult motivated patterns. "Instead of painting things," children paint feelings—instead of expressing ideas they are trying to say how they feel and what they feel. Teachers need to learn to see the activities of children as reflections of their emotions and attitudes. The teacher must learn how to observe and to avoid premature questioning and interference with the child's own unabashed absorption. Each child uses each word, each gesture, each action in his own peculiar idiom. Each individual gives special meaning and emotional significance to his own play. "Through varied forms of dramatic or expressive play children are attempting to break through the rigid and confining limits which circumstances have imposed on them." This remarkable study of multi-dimensional expression for young children reveals the great importance of nonverbal modes of learning in a nursery or kindergarten if teachers have insight to create such an environment. *Understanding Children's Play* needs to be carefully studied by church leaders to help them to understand better the place of pre-school education in the church under properly trained leadership. —Edna M. Baxter, Professor of Religious Education, Hartford School of Religious Education, Hartford, Conn.

Education in a Changing World: A Symposium. Edited by C. H. DOBINSON. London: Oxford University Press, 1951. viii + 145 pages. \$2.50.

The American reader will enjoy this analysis of the British and Welsh educational scene. It portrays the acute self-analysis of the state educational structure and philosophy which currently is absorbing Britain's educators. (They seem to prefer the term "educationists.")

Eight chapters, including a summary chapter by the editor, cover such fields as "The State and Education," "Education in Industry," "Educational Reorganization in Relation to the Social Order," "Intellectual Freedom and the Schools." Also treated are the international aspects of education, scientific backgrounds in educational change, and education's "new role." The authors contribute out of professional understanding. They include such persons as the vice-chancellor of the University of Leeds, an education officer of the National Coal Board, a former headmaster of Shrewsbury School, the permanent secretary of the Ministry of Education, and professors in Aberdeen, London and Oxford Universities.

It is interesting to observe that many of the influences which have led to British educational development are American in origin. One chapter contains an excellent analysis of Unesco's place in international education. There is an evident concern with the intellectual *rationale* of the educational structure—more so, one would say, than is apparent in many American quarters.

One by-product of reading this book will be the American's getting better familiar with British

word-usages and legislative acts in education. It is often necessary to translate—for example, the public-private school distinction, T.U.C. Report, Education Act of 1944.—*Kendig Brubaker Cully*, Minister of Education, First Methodist Church, Evanston, Ill.

The Psychology of Adolescence. By JOHN E. HORROCKS. New York: Houghton Mifflin Company, 1951. xxiv + 614 pages. \$4.50.

In this study we have a new "electric" psychology of adolescence to take its place with the standard texts in this field. In general it has the strength and weakness that a book trying to present a summary of all the data in a given area will inevitably have. The great amount of material from the many studies of adolescents has been carefully digested and clearly presented. (The bibliography for the chapter on intellectual development has 161 references.) On the other hand there are times when it seems to lack unity and when the wealth of data seems to get between the reader and the adolescent he is trying to understand. In fact the most serious weakness of the study is that in spite of all the data no clear conception of what the adolescent as a person is actually like seems to come through—we do not feel for him and share with him as he faces the tensions that life creates around his expanding but inexperienced person.

The move away from regarding adolescence as a peculiar period of life when people behave in a strange and unique manner is represented in this study. The adolescent is regarded as an ordinary person reacting to a particularly trying situation. As Horrocks puts it, "adolescents are ordinary people who, because of their dependent status, their immaturity, and their lack of experience encounter special problems as they endeavor to cope with their environments" (p. 56). This is a wholesome way to look at teen agers and offers more promise of helpfully dealing with their problems than did the older conception of adolescence as a period of unusual storm and stress. There are, of course, problems that are peculiar to adolescence and it is necessary not to neglect these. For instance, Horrocks emphasizes that the adolescent is "increasingly anxious to extend his fields of activity and to assert himself as an independent individual" (p. 4). This is true, but it is also true that the adolescent is still partly a child and usually has ambivalent feelings about becoming independent. There are internal dynamics at work that complicate the life of an adolescent.

An especially helpful feature of this book is the occasional attempt the author makes to draw for workers with youth some of the implications of the study of adolescents for their particular job. In fact this is usually so helpful (as when he was discussing "scapegoating" on pages 234-5) that it seems that some of the space given to detailed reporting of studies might better have been devoted to suggesting what some of the implications of the studies are.

There are many specific implications for religious education that a thoughtful reading of this book will suggest. For example in the chapter on "Adolescent Groups and Group Membership" the significance of groups for the adolescent is highlighted and it is pointed out that one of the under-

lying causes for the development of delinquent gangs is for youth to secure human satisfaction from these groups. This leads Horrocks to conclude, "There is probably no infallibly accurate means of indicating what causes a group's program to be vital and interesting to its adolescent members. Nor is there any way of knowing what will insure the perpetuation of the group and the continual participation of its members. Part of the answer is probably found in the personal intra-group relations that exist among the members" (p. 149). Implications clear for religious educators?

When the author states, "Especially at the junior high school level, a school is certainly not aiding its pupils to achieve good social adjustment simply by having a dance; indeed it may be delaying good adjustment for youngsters whose feelings of insecurity are heightened by experiences such as the above" (p. 183), most youth workers will be conscious of a guilty feeling. We have frequently recognized "social adjustment" as a major concern of adolescents but have usually been inept in making the experiences we provide helpful to any but the most socially mature.

It would be possible to continue a long list of significant implications from this study. This study confronts us again with the knowledge that during adolescence mental growth is nearing its peak. Do our youth programs indicate that we know this? This study refreshes our memory that there is a great shift in the interests and activities of youth after high school. Could this be one reason the church's educational program reaches so few out of high school youth? The chapter on "Vocational Interests and Aptitudes" reminds us how complicated and difficult it is to give meaningful vocational help. Is the church aware of this and is it taking significant steps to meet it? Does the program of recruitment for religious leadership reflect our knowledge?

Perhaps the most helpful chapters in this volume are the last two on "The Bases and Outcomes of Adolescent Behavior" and "The Case of Mary Marlowe." In these chapters all of the extensive data presented earlier are brought into a synthesis and we begin to feel the total impact of the study.

A serious reading of this book and a rigorous application of the insights to be gained would completely remake the youth program of most of our religious and educational institutions—and it would be a decided improvement.—*W. F. Case*, Department of Education and Church Administration, Garrett Biblical Institute, Evanston, Illinois.

The Counselor in Counseling. By SEWARD HILTNER. New York and Nashville: Abingdon-Cokesbury Press, 1952. 188 pages. \$2.50.

This is an exciting book. And this review carries a definite prejudice: it is a book not to be merely read, and disputed; it is a book to be used. Anyone who has a responsibility of helping other people see their way around, in a world as uncertainly lit as ours at the present time, will find himself reflected often in these pages; but this image will not always be too flattering.

The chief virtue is that the treatment is utterly concrete. The focus is on the counselor and the beam is trained, in each instance, by excerpts from records of actual counseling situations. Perhaps

many of us will want to step out of the glare by pointing to the author's oracular habits. But, why do we do that; is it because we want to be oracle and don't like another one? Surely dicta from the misty heights of Olympus sound strange in the context of the kind of religion that Dr. Hiltner has done so much to elucidate. But this author has won a place for himself; so it would be absurd for us to find fault if he, unable to be bound by his own straitjacket, speaks in the indicative and imperative moods where the more orthodox of us would be likely to speak in the subjunctive and optative.

Seminary Juniors often seem to use words of unguarded emphasis. One can hear some of them saying: "This book ought to have been written by a Christian." Truly, the obvious orientation of the treatment is what has come to be called the religion of the Clinical Training Program. But we ought not to get thrown off there, either. If we want to use the book we will see that it is not talking to us about Justification by Skills or by Adjustment, or by Acceptance. Who would quarrel with: "If we, within the limits of the counseling situation, help . . . the parishioner . . . to get . . . his inner conflicts and tensions . . . out verbally so they can be examined at his own pace, we perform the essence of the counselling function" . . . "(This) is a relationship in which two people concentrate on meeting the needs of one. It is a special, auxiliary relationship—not life, but a preparation for life." If the Seminary Junior in each of us is bent on "being a Christian" on all fours that may be the place to apply ourselves. What is your understanding of the basis on which life's meaning can be known and sustained—your theology; if that is clear, we can use this highly significant reflection of our own role as counselor in this special auxiliary relationship, and not ask it to be something more than it is.

But how might we get some real use of this thing? One clergyman knows that he has often sought Justification by doing good to people—a careful documenting of his counseling and pre-counseling contacts has brought him under serious Judgment at this point. It happens that he, at least, wants to believe in God so he has the hardihood and energy to keep on writing them out and analyzing them. This book explores with utter concreteness some fourteen separate main categories of such analysis.

The application of these categories would free this man's analysis of some of its internal correlations with the accompanying emotional distortions. If he should do this with three or four trusted confreres, that would be painful fun but very splendid. This process, because of its very concreteness, would push such a group into grips with what it means functionally by its own theology—whether it be Humanism, Christian Liberalism, Credal Orthodoxy, or Fundamentalism of either Catholic or Protestant variety. This book ought to be used; it might bring us face to face with the likeness we confront in our mirror—it might bring us into real confrontation with the God we, loosely, call Eternal. Our common Christian tradition speaks of a very peculiar kind of freedom and in context, says "If the Son therefore shall make you free, ye shall be free indeed." Maybe that suggests the nub of this whole thing

of being a counselor—here is the suggestion of a way to come to grips with ourselves concretely at that precise point.—Charles F. Penniman, Director of The Episcopal Educational Center in Missouri, St. Louis, Mo.

Here's How and When. By ARMILDA KEISER. Illustrated by Janet Smalley. New York: Friendship Press, 1952. xiii + 174 pages. \$2.75.

This is one of the most creative books published for Christian educators (church school workers and parents). Older children might use the book in family and neighborhood experiences. Such originality and creativity is portrayed throughout the book as the author hoped would be stimulated and drawn from the boys and girls. Chapter and section titles are cleverly worded in terms of guided experiences and goals. The "How" and "Why" are often shared by such everyday persons, as "Mr. Here's How" and "Miss Imina Quandry," (a teacher with typical needs and problems).

Unlike other guidance materials on creative activities with children (as well as the use of skills), this book gives no patterns nor mechanical diagrams. Illustrations for teachers and children attractively drawn by Janet Smalley appear on 109 pages. These are only to stimulate worthwhile experiences and to furnish some visual guidance. The book primarily was prepared for enrichment of world friendship study and group experiences of children. It is not limited to this use by far. Activities proposed in the chapters on "Here's How to Create That Friendly Feeling," "Here's How to Find Out About Other Peoples" and "Here's How To Express Feelings of Friendship" will be tangible means of building the One World. Through games, festivals, foods, stories, songs, dramatization and sharing projects, children learn to know and identify themselves with peoples of the world. The actual resource materials needed are given in the book.

Basic educational principles are given throughout the book as only an author who is both a parent teacher and church school worker would share them knowing teacher situations. Parts of the book might be used for leadership education groups, especially the educational setting of each chapter and the last chapter "Parting Words." "Behind the Scenes" (another section) is full of rich suggestions about rooms that teach. Even the table of contents is educational and helpful as is the detailed index at the close. The Reference Shelf (a bibliography) and the Supply Cupboard are invaluable resources in this field.—Florence Martin, Director Weekday Church Schools, The Church Federation of Greater Dayton, Dayton, Ohio.

The Irony of American History. By REINHOLD NIEBUHR. New York: Charles Scribner's Sons, 1952. xiv + 174 pages. \$2.50.

Reinhold Niebuhr remains the one American theological thinker who speaks as vividly to the secular community as to the ecclesiastical. He is our foremost religious educator of the secular intellectuals. The president of Brooklyn college has recently described Niebuhr as "the successor of William James and John Dewey as the most read—and cited—philosopher of our time."

The present book belongs to the series of Niebuhr's political and social critiques rather than to his theological works; but as always, political criticism and religious perception are creatively fused. Although one of his shortest volumes, this one is already achieving wider impact than many of his preceding works. The *New York Times Book Review* has taken its front page to praise the book. *Life* gave its full-page editorial to extol it—and try to draw all the teeth out of it. The *New Yorker* reviewer, with considerable less sense of the ironical than the cartoonists and writers in the front of the magazine, took several pages to damn it.

Niebuhr's analysis sees American history, including our situation today, in terms of *irony*. He grants that our history like all history includes elements of *pathos*—the confusion and suffering which are unrelated to either nobility or guilt and evoke neither contrition nor admiration. Similarly it includes elements of *tragedy*—the deliberate acceptance of guilt for the sake of meeting some high responsibility. But most pervasive in our history as in the Christian perspective upon life is *irony*.

The response to irony is neither "the combination of pity and admiration" evoked by tragedy, nor the "pure pity" elicited by *pathos*; but laughter transmuted by understanding. Our history—and to a high degree all history—is typified by irony, because we are largely responsible for our present difficulties, but we did not bring them on by deliberate tragic (or malicious) choice. Rather our weaknesses and evils are the results of our very wisdom and strength and idealism—all of which we trusted too much, thereby blinding ourselves to the flaws in them all.

Niebuhr elaborates instance upon ironic instance. After our pretentiously idealistic dreams of shaping a world of peace and justice, we find ourselves baffled by the problems of a warlike world. After establishing a country on the basis of an inalienable right of the "pursuit of happiness," we order our youth into battlelines where happiness is not easily pursued. After assuming (in both the Puritan and Jeffersonian versions of American religion) that prosperity is the result of virtue, we face a world that accuses us of guilt because of our very prosperity. After taking pride in our "innocence" as contrasted with the evil ambitions of imperialistic nations, we find ourselves inextricably involved in the world's difficulties, using our strength to prod other nations into agreement. Most ironical of all, we are locked in a world struggle with an enemy whose evils are intensified, rigidly dogmatized articles of our own bourgeois-enlightenment creed.

The substance of this book is the analysis of these varying ironies, in terms of specific social fact and biblical understanding. The book is not a gloomy one. More than in many of his past writings, Niebuhr finds signs of health and hope in American life. But neither is the book a complacent one. Rather it is a summons to a sense of awe and modesty in the face of America's problems. It is a summons "to a sense of contrition about the common human frailties and foibles which lie at the foundation of both the enemy's demony and our vanities; and to a sense of grati-

tude for the divine mercies which are promised to those who humble themselves" (p. 174).

There are signs in this volume that Niebuhr's spiritual pilgrimage, one of the most epochal of our time, is still in progress. There is no radical change from the doctrines of his recent books, but there is—or so it seems—some continuing change of temper. Niebuhr has lost none of his skill in attacking with the combined power of heavy artillery and deft rapier thrusts. But perhaps there is an increasingly persuasive wisdom, embodying those elements of humor and understanding about which he writes so well.—Roger L. Shinn, Associate Professor of Philosophy, Heidelberg College, Tiffin, Ohio.

Democracy and the Churches. By JAMES HASTINGS NICHOLS. Philadelphia: Westminster Press, 1951. 298 pages. \$4.50.

This book was written as an assignment of the Committee on Religious Tolerance of the Federal Council of the Churches of Christ in America and; therefore, represents the official attitude of that body toward the subject. Though it is an historical study by a competent scholar, it has a very practical purpose in mind—namely, to appraise the American people of their religious heritage and to show the influence of a certain form of Christianity upon the formation of our democratic traditions.

The aim of the book is forcibly stated on the first page of chapter one.

Over fifteen centuries of Christian history give the lie to those American preachers who are accustomed to identify Christianity and democracy. For most of its history the Christian Church never dreamed that political democracy was a natural or even possible consequence of its faith and ethic. And even in the last few generations only a minority of Christians, only one tradition within the Church, has been consistently affiliated with political democracy. Most Christians still are not democrats. We should not speak, consequently, of the "Christian" basis for democracy, *tout court*. We cannot even speak of the "Protestant" basis for democracy. We must inquire with some care into the several types or branches of modern Christianity to discover which of them has been able to provide a religious basis for democracy, and what that basis is.

Another large group of Americans is inclined to fall into the error opposite to that of the clergy we have mentioned, and to suppose that democracy is independent of any religious basis. After all, it is of the essence of American democracy that government is sharply dis severed from churches. And there are large numbers of folk who support political democracy vigorously and are aware of no interest in, or debts to, Christianity. Hitherto only history could show that large debts of such a character did in fact exist, and most Americans have known little history. Only the practical confrontation with contrasting cultural traditions in the experiences of the war and occupation revealed to many Americans the fact that there are deeper springs of democratic life. "Democracy,"

when transplanted by military government to Shintoist, or Roman Catholic, or German Lutheran societies, appeared a threadbare formalism. There was missing the religious and moral attitude and dynamic that alone gives a political system real vitality. Most Americans had been quite unaware of the fact that the moral dynamic of their democracy was the creation of one very specific Protestant ethical tradition, and that, with a few minor exceptions, it was the peculiar product of that single tradition. And without such roots the cut flowers of democratic parliaments, ballots, constitutions, and the rest did not seem destined to bloom long in Germany or Japan or such lands as Latin America.

The book consists of nine chapters. Each chapter deals with a specific religious movement and, on the basis of contemporary documents, analyzes either its contribution to democracy or its opposition to the growth of political liberalism. These chapters are all executed with the care and precision that you would expect of a thorough scholar.

The conclusion of the book can be stated in a single sentence: Roman and Eastern Catholicism have opposed the growth of democracy and consequently have contributed, to be sure, against their wills to the growth of Russian communism; while Protestantism, at least in its puritan form, has been the greatest and strongest ally of the liberal democratic movement, so that it is reasonable to suppose that liberal democracy would never have come into existence without its help.

The author fulfills the assignment which was given him. This monograph should be read and studied by Protestant politicians and ministers. It is a pity that more of the men who are called upon to make history do not know more about history which has already been made. If they did, perhaps we could expect from them a better future. — *William R. Cannon*, Professor of Church History and Historical Theology, Emory University.



Religion in Chinese Garment. By KARL LUDVIG REICHELT. Translated by Joseph Tiedie. New York: Philosophical Library, 1951. 180 pages. \$4.50.

Few Westerners are as intimately cognizant of China's religions as is the author of this absorbing book. Believing that the Logos of eternal truth is manifested in many forms in the higher life of man, Dr. Karl Reichelt, for more than forty years a resident missionary in China, has striven to understand sympathetically the spiritual traditions of its people. Religion is universal, he believes, but differently garbed in different environments. This has led him not only to read basic literature enshrining the ideals but also to associate with Chinese believers in friendly discussion of the great religious themes. His Christian Mission to Buddhists, founded in 1922, is located at Tao Feng Shan in Hongkong and is famous as a center for inter-faith understanding.

Material in the volume is arranged under familiar captions—Animism, Confucianism, Cult of Ancestors, Taoism, Chinese Buddhism, Chinese Mohammedanism, and Various Sects. The treatment, however, is uniquely characteristic. Dr.

Reichelt's clear, untechnical descriptions are penetrated with an insight that reveals the inner logic of even the most remote practices. He seeks to be true to the traditions as these are understood and cherished by the people. This does not reckon, indeed, with problems of historical, textual scholarship, as these are discussed today. But it does furnish the Western reader with a compelling view of what the religions have meant in life.

Outstanding chapters are those on Taoism, Buddhism and Confucianism, great fields of special interest with Reichelt. His exposition shows how Taoism prepared the way for Chinese acceptance of Buddhism, and how Buddhism in turn influenced Taoism. Both in their best aspects fed an urge to deeper religious thought and feeling. Confucianism is seen as primarily an ethical system for the individual, family and society, but lacking in the religious dimension which Buddhism supplied. As a minority faith Mohammedanism is treated in a brief but interesting chapter, illuminating circumstances of its coming to China and containing translated passages from a Chinese Mohammedan catechism.

This volume will prove a welcome addition to the equipment of all teachers of Comparative Religion. It will also give enjoyment to all interested in the religious aspects of Chinese culture. — *Clarence H. Hamilton*, Florence Purington Visiting Lecturer, Mount Holyoke College, South Hadley, Mass.



Protestant Thought in the Twentieth Century. Edited by ARNOLD S. NASH. New York: Macmillan Company, 1951. xii + 296 pages. \$3.75.

Whenever I read a book of this kind, and someone asks me to review it, I am sorry to have to stick my neck out by asking, "So what?" It is written by men of theological distinction, and who am I to presume to write one word of criticism on such magnificent theological writing? Many professors of systematic theology will read this book and lap it up as the last and most profound bit of theological thinking. Most of the young men coming out of our theological seminaries—I count a lot of them my special friends—have been nourished on this teaching, and some of them, I know, regard my emphasis on what Jesus was and said, as a bit out of date.

Moreover, the more anyone today doubts the protestantism of Calvin and Kierkegaard, the more the exponents of this protestantism are sure they are right. They can shoulder any other thinking out of the way beautifully. I must continue, however, to say that the time is not far distant when books of this sort will be taken down from preachers' shelves, put up in the attic in a dark corner, or confine them to the fire.

There are some bright spots in *Protestant Thought in the Twentieth Century*. One reads along in the chapters by Charles Gilkey and John Mackay, and finds oneself saying, "Now, he is getting down to human experience. He reaches me where I live, and is opening the gates of new life to me." Then my heart sinks, because unless I have not carefully read the book, everyone of the contributors sounds two notes: First, sin. Shortly after the first World War, and under the influence of Karl Barth, the theologians suddenly

discovered that man is a sinner. So far as I am personally concerned, and most of the preachers I have known, we did not have to read large tomes to be convinced of that fact. All we had to do was to look into our own lives. Most of us have come to the end of the day and asked, "Why did I do this today, and why did I leave this undone?" But we've never wanted a preachment that laid its emphasis upon the fact of sin to the exclusion of salvation. Second, these theologians are still barking about the "shallow optimism of liberalism," and patting themselves on the back that they have now found the true way in a profound and pessimistic conservatism. This, to me, is the cheapest of cheap clichés, and indicates the weakness, not the strength, of Christianity.

If this book has any real value it is, that by reading it one sees the path to catastrophe down which the apostles of despair have been leading us. And how they dodge the question of war and peace and tie themselves into knots to prove that a righteous war waged by a righteous nation (?) has the sanction of God!

Laying this book alongside such a book as Robert Norwood wrote twenty years ago on Paul—*The Heresy of Antioch*—the only conclusion any fair-minded person can come to is, that most of the theologians are living in an ivory tower, have made Christianity the most provincial thing imaginable, and have little to offer for the solution of the world's ills. It is too bad that Erasmus instead of Luther, Canon Raven instead of Barth, Kierkegaard and Niebuhr, have not been presented to the growing minds and spirits of our theological students and seasoned preachers during the past twenty years.—*Frederick Keller Stamm*, Plumsteadville, Pa.

★ ★ ★
Live with Your Emotions. By BISHOP HAZEN G. WERNER. New York and Nashville: Abingdon-Cokesbury Press, 1951. 186 pages. \$2.50.

Here is a book which fills a real need in the present distraught human situation. Never have the people of this country lived at such a break-neck tempo. Never has the human individual been so imperiled by such enormous social complexity, uncertainty, and fear. Never has there been such cumulative and convincing evidence that people truly are the creatures of their unruly emotions rather than the creators of their dispassionately controlled behavior.

The author is unusually well-qualified to write such a book, which is adapted to both general reader and the person actually engaged in the work of counseling. At the present time Dr. Werner is the Methodist bishop of Ohio. With an academic background including Albion, Columbia, and Drew he has been a successful minister in such industrial cities as Detroit, Flint, and Dayton. In Detroit he developed a "Personal Trouble Clinic," where he ministered directly and personally to the troubled men and women of a tensely urbanized present-day community.

Bishop Werner's approach combines the wisdom and skill of an able psychologist with the understanding solicitude of a true minister of the great Physician. He reveals a thorough knowledge of basic psychotherapeutic principles and yet couches their meaning in language that is crystal clear. His illustrations are apt, frequent, and

down to earth. Here and there his way of stating a truth is particularly striking; for example, in pointing out the weakness of unassisted will power to aid one in overcoming evil in one's life, he says (p. 169), "But to intensify the will does not increase its curative effect any more than a sign which reads 'Entrance' makes the door open easier."

Live with Your Emotions is appealingly practical from beginning to end. The author demonstrates the authentic twofold touch as he correlates the best in depth psychology with the most dynamic in vital evangelical theology.

The ten chapter headings evoke the reader's interest in anticipation of their content. Such titles as "The Peril of Doing As You Please," "Some Emotional Hide-Outs," and "Things Are Not What They Seem" hasten one from page to page.

The book is attractive in external appearance and type, and concludes with well-organized "References." One could wish that it also contained an index so the reader had more ready access to the author's full coverage of the basic pertinent ideas.—*J. Glover Johnson*, Professor of Religion, Marietta College, Marietta, Ohio.

★ ★ ★
The Foundations of the Christian Faith. By J. N. SANDERS. New York: Philosophical Library, 1952. xii + 199 pages. \$3.75.

The subtitle of this volume is *A Study of the Teaching of the New Testament in the Light of Historical Criticism*. The author is a theological lecturer and parish priest in the Church of England. He was introduced to New Testament theology by Edwyn C. Hoskyns and J. M. Creed. Other influences which he mentions are F. Gardner-Smith, R. G. Heard, his brother—G. G. Sanders, and C. H. Dodd. Of his preparation and understanding of his task, there can be no doubt. Let us hope other volumes will come from his pen—even if we do not accept his theological bias.

Sanders traces the development of New Testament doctrine, especially Christology, from the Synoptic Gospels through the writings of Paul, Hebrews, and John. A number of suggested answers to problems are made which scholars will consider for sometime. At the end of the first paragraph on page 163, there is an unfortunate printer's error of line transposition. The author has given us an excellent volume. This reviewer will leave to others the fruitful suggestions made for a better understanding of the New Testament, and concentrate the balance of this review on one point—the author's assumption: That orthodoxy which is not amenable to reason is the only foundation for the interpreting of the Christian faith and the understanding of the New Testament.

This volume is a violent personal attack upon the critical method and results of *The Rise of Christianity* by Ernest William Barnes (1947). In place of the empirical-historical method developed by Spinoza, Schleiermacher, and the German scholars of our recent past, Sanders posits a given core of orthodoxy which *must be accepted*. Historical criticism can then be used to one's heart's content. "Christianity," says Sanders, "stands or falls as a unique and distinctive faith if one accepts or denies either the assertion that Jesus lived, died, and rose from the dead, or the interpretation which the Christian faith has put upon that life, death,

and resurrection." (p. 2) This reviewer is compelled to point out that what really *stands or falls* is not Christianity but an *interpretation* of Christianity. Sanders finds in Jesus the setting aside of natural law. If we believe that God invaded time and suspended natural law in the coming of Jesus, we do have an explanation of the miracles, the Messianic passages, and the eschatological allusions—a neat, orderly, consistent theological view—if one could accept it!

Our learned author focuses our attention just where it belongs—upon the great underlying problem which is still shaking our theological world—the problem of method. Witness the recent rise of orthodoxy and neo-orthodoxy against the empirical-historical criticism of even twenty-five years ago. Descartes started this battle and we are still struggling with it after three centuries. As Sanders recognizes very well, the problem here is the preconceptions of the empirical-historical criticism versus the preconceptions of orthodoxy. It is the old problem of faith and reason in modern dress. For this reviewer, such a dichotomy is not necessary. Both methods can end in frustration since both arise out of a set of presuppositions. The rigid method of cold logic leads to a barren desert as witnessed by Bertrand Russell and his world view. The method of orthodoxy, just as logical if the assumptions are granted, leads to an irrational fundamentalism. We do not need to choose one or the other. In fact, we do neither. When we have a problem, we have a subject to be investigated. It is the subject which is *given*; the logic of investigation depends upon the limitations of the subject. In the experimental sciences, despite their very great similarities, and in industry, there is grave danger in considering procedure as fixed. This is a *priorism*. Thought is not fixed; the problem determines the method. Our theologians need to write a new *Discourse on Method*. A clue to this problem of method may be found in the recognition that we always have first a *given* to be investigated and our logic follows. Logic, a tool not an end in itself, is always limited by the *given*. Faith in Jesus as the Messiah, the belief that the New Testament is a product of the Apostolic kerygma, and any doctrine—true or false—are *givens* to be investigated, not a *priorism* to be defended, and are *ipso facto* worthy subjects of meticulous study. Even Descartes said, "I think," (the thinking subject is investigating himself) "*therefore, I am*" (the conclusion). Sanders has given us a very stimulating volume but has lost his case for orthodoxy by assumption.

Religious scholarship has reached a new low when an accomplished scholar who knows better uses as a final appeal for orthodoxy the argument of consistency and satisfaction: "Taken as a whole, this body of doctrine forms part of a total view of life that is coherent and intellectually and morally satisfying" (p. 69). Of course, it is and so is Christian Science, Fundamentalism, etc., for their adherents! What is more consistent than Euclidean geometry? Yet Lobachevsky by adopting a different postulate set up a Non-Euclidean geometry just as consistent as Euclid's but contrary to it. *Consistency and satisfaction* are not criteria for truth! Although E. W. Barnes may be somewhat of an extremist, that is no reason for

Sanders to treat him with contempt as the Church treated Bruno, Campanella, and Galileo not so long ago. The fruits of orthodoxy are sometimes very bitter! This reviewer does not discard orthodoxy in toto but desires to have an orthodoxy based upon a more adequate method than orthodoxy by assumption. We may have all that is valuable in *orthodoxy* by following the method which this reviewer suggests—truth—and we may add *value*, through investigation.—William Cardwell Proul, Minister, Howell Methodist Church, Howell Michigan.



A Handbook on the Papacy. By WILLIAM SHAW KERR. New York: Philosophical Library, 1951. 322 pages. \$4.75.

No comment on the supremacy and infallibility of the papacy could be more revealing than the announcement from the Vatican last November that belief in the Assumption of the Virgin Mary had been promulgated by the Pope as a dogma of the true Church of Jesus Christ. On pain of excommunication this dogma must now be acknowledged to be true, not because it is supported by historical proof, but solely because the Pope declares it to be the truth regardless of history.

So the Anglican Bishop of Down and Dromore, who is the author of this Handbook, is not dealing with old, forgotten issues when he undertakes this study of the "validity of one crucial doctrine of Romanism." It is as modern as Joe Stalin, who, in his own way claims supremacy and infallibility in the name of materialistic determinism.

Bishop Kerr has gathered his facts from the New Testament and from a wide selection of Church authorities. His non-scriptural sources are chiefly Roman Catholic for which we should be grateful, but the conclusion he reaches, namely: "The claims of the Roman Pontiff to supremacy and infallibility are inconsistent with the teaching of the New Testament, are a contradiction of history and a monstrous distortion of the Christian faith," will certainly not be acceptable to most Roman Catholic officials.

The purpose of the book is not controversial although when a non-Catholic discusses such an issue, both heat and light are generated if the writer has deep convictions. But essentially he has endeavored to discover truth, present facts, and share with us the fruits of his long and careful research.

He has organized the study in a way to capture reader interest without sacrificing the usefulness of the book as a reference volume, and the bibliography and table of contents will be extraordinarily helpful to the student. He begins with a study of papal claims to supremacy and infallibility and follows with a consideration of Roman Catholic teaching concerning the right of private judgment, authority, and certitude. These are studied in the light of Scripture and according to the testimony of the early Church Fathers, who, uniformly refused to acknowledge that the Bishop of Rome possessed any more than local, episcopal authority.

Together with this evidence he lays before us the actions of the early Church Councils: Arles, Nicea, Sardica, Constantinople, Ephesus and Chalcedon, in which no *bona fide* record of the recognition of papal supremacy can be discovered. In fact the evidence from those councils indicates

church-wide acceptance of conciliar authority in all matters of faith and order. It was only when later councils, particularly the Vatican Council of 1869-70, abdicated their conciliar power before the aggressive demands of the Pope that the doctrine of infallibility could be promulgated. In the latter Council it is interesting to note that less than two-thirds of the cardinals and bishops present voted in favor of the doctrine, while more than one-third opposed it. So by a mere majority there was fastened upon the Roman Catholic Church the doctrine of papal infallibility. The author brings out the fact that more than half of the bishops favoring the new doctrine were Italians and directly under the influence of Pope Pius IX, who used pressure and even threats of his displeasure to force through the Council acceptance of the doctrine. The opposition included the outstanding leaders of the Church in Central and Northern Europe and England as well as several North American bishops. When one realizes that the Roman Catholic episcopate is directly dependent upon the Pope for appointments and preferences, opposition to his expressed will must require a very large measure of moral courage as well as profound convictions.

Since that date no considerable group of Roman Catholic bishops has openly contended with the Pope on any grave issue. His promulgation of the new dogma of the Assumption of Mary, which has long been a tradition in that Church, caused scarcely a ripple of opposition within the hierarchy. The Pope's victory is complete. The primitive freedom of the early Church, the conciliar authority of the mediaeval Church and the possibility for democratic freedom within the organization of the modern Church have all been swallowed up in the full acceptance of the absolute dictatorship and infallibility of the Roman Pontiff.—*Hugh C. Stuntz*, President, Scarritt College for Christian Workers, Nashville, Tenn.

Life's Meaning. By HENRY P. VAN DUSEN. New York: Association Press, 1951. viii + 244 pages. \$2.50.

The mental pilgrimage behind the making of Dr. Henry Pitney Van Dusen's *Life's Meaning* must have been as interesting as the book itself, which is one of the most readably thoughtful statements of the basis for a theistic and personal Christian faith to come from the press in a long time.

Approximately his sixteenth book, it is the reworking at a distance of twenty-five years of his second book which many will remember under the title *In Quest of Life's Meaning*, a useful statement of Christian faith keyed to the needs of the students of yesteryear.

The difference between the two books, separated by a quarter of a century of time, one boom, one depression, one war, and one uneasy peace, undreamed of expansion of scientific achievement, plus the ripening of an able mind, shows an interesting evolution when viewed under the aspect of eternity, which is the particular province of *Life's Meaning*.

There is nothing stuffy about this book. There is a comradeship in the style that talks *with* everybody and *down* to nobody. The inquiring student can follow the argument with increasing intel-

tual confidence, and with no fear of the "Listen my children" preaching that alienates college students instantly.

The chapter on the nature of truth is worth the whole book, but it is only the beginning. His sensitive and humble handling of the problem of evil is a real experience. "I believe it is true," he says, "that it has not been the great sufferers who have been bereft of faith by the facts of evil, but their friends . . ."

This is a grand book for Dick and Jane in the Sophomore year. And the parents of Dick and Jane can well afford to read it, too.—*Harold B. Williams*, Minister, Main Street Methodist Church, Akron, Ohio.

World Faith in Action: The Unified Missionary Enterprise of Protestant Christianity. Edited by CHARLES T. LEBER. Indianapolis: Bobbs-Merrill Company, 1951. 345 pages. \$3.00.

Here is a book both stirring and informing. More than any other one volume available, it carries a sense of what Christianity means in human life around the world.

The strength of this effort lies in the full variety of twelve contributions made by distinguished men and women of six nationalities, unified not by editorial discipline but by One Spirit continually appearing. No reader will find all the areas of Christian interest equally well covered, nor all the presentations equally inspiring and instructive to his peculiar need of heart and range of knowledge. But every reader will be surprised at some hoard of riches here made open to him, whether in fresh understandings of situations formerly vague and distant, or in meaningful persons that can't be forgotten and significant episodes that shout for quotation.

Though the bulk of the book is "missionary," one finds a valuable Christian interpretation of the European scene by Visser 't Hooft of the World Council, and an unrivalled portrayal of the Protestant churches in American society—including an incisive summary of the National Council's organization and functions—by Roswell Barnes. Charles Leber presents the total range of worldwide Christian fellowship; Norman Goodall of the International Missionary Council faces the challenge of the revolutionary world to Christian effort; and Frank Laubach speaks for his chosen parish, the illiterate billion whose eyes he would open.

These wide views are offered with many an illustrative detail. But of course there is more opportunity for the concrete in the regional contributions. Dr. Rajah Manikam of the National Christian Council of India gives a masterly survey of India and Pakistan; while Mrs. Tamaki Uemura meets with delicacy and power the request to write of Japan in terms of intimately personal experience. Theodore Romig of China interprets instructively the revolution in that country, long-range and short-range, and the position of Christians in the recent transition to communist rule. East Asia as a whole, with especial attention to the southeastern lands, is visited with Christian concern by Charles Ransom of the International Missionary Council, in a splendid instance of ecumenical practice.

New strains have been added to the old for

Christian effort in the Near East, calling afresh for faith and courage in the report of Gloria Wynner. The Christian outlook upon Africa in revolutionary change is the assignment well carried by Emory Ross. The challenge and prospects of Latin America are interestingly set forth by Stanley Rycroft. All three of these authors, familiar to us in important interdenominational responsibilities, are experienced missionaries — as also are Laubach, Romig, and Ranson. Indeed, the editor and the entire list of authors represent cooperative Protestantism in broad and high terms, the International Missionary Council working with and through and for the World Council and national councils of churches.

The prospective reader has a right to learn from a review what ground the book covers, and who does the covering. But this descriptive list of topics and authors does not do justice to the competence, nor to the liveliness, of most of the contents. Not merely active church workers and teachers, but good general readers will find these chapters valuable, often exciting, and unequalled to this date. This is one of the few books on the worldwide Christian community, in its total human setting, which can be enthusiastically supplied to college and university students and to teachers of all varieties, for individual and for group use. Let's not miss the chance, for it doesn't come often. If we provide a small spark for starting, the book can do big things. — *Searle Bates*, Professor of Missions, Union Theological Seminary, N. Y. C.



Protestant Panorama, by CLARENCE W. HALL and DESIDER HOLISHER. New York: Farrar, Straus and Young, Inc., 1951. 180 pages. \$4.00.

This book is such an important contribution to the religious literature of the present period that this reviewer has included it among the chief resources in a seminar on Religion in American Culture, now offered in the program of graduate studies in religious education at the University of Pittsburgh.

The authors are experienced religious journalists. Clarence W. Hall was founder and editor of *The Link* and *The Chaplain*, two widely read publications during World War II, and is currently managing editor of *Christian Herald*. Desider Holisher, born in Budapest, served for many years as a newspaper and magazine correspondent in Berlin and Rome. Since 1938 he has lived in this country and has contributed to various magazines and has lectured in many colleges. Both authors have written books which have gained wide popular acclaim. They know how to use attractive format, incisive phraseology and carefully selected illustrations to tell a story, and their book is an excellent example of artistic skill.

Protestantism is presented as "the faith that made America free," and continuing emphasis is placed upon the struggle of Protestants for freedom — freedom of conscience, freedom of access to God, and freedom of religion from authoritarian control. Freedom is held to be the "Big Idea" which God for ages has been trying to plant in the minds and hearts of men. In bold strokes the struggle for freedom is traced back, all too briefly, through the centuries preceding the Protestant era and then is outlined more fully in a

chapter entitled, "Our American Heritage." A series of chapters highlighting various aspects of Protestant effort and service follows: Protestants at worship, laymen and lay women in church service, the religious education of children and youth, unity within diversity, Protestants and social order, the rise and extension of educational institutions, evangelism, and missions. Each of these chapters is a gem of clarity and brevity, "multum in parvo."

One of the main strengths of the book, however, constitutes also perhaps one of its chief weaknesses. The intent of the authors was to present positively some of the achievements of Protestants in the various fields treated. This they have done with remarkable success. At the same time, some of the negative aspects of Protestant history have been minimized or neglected altogether. Protestants by no means have exercised a monopoly on freedom, nor has their record been devoid of certain blatant infringements of liberty. The book might have been greatly strengthened if occasionally and at appropriate places specific credit had been given to contributions made by non-Protestants. Freedom is an ideal inherent in the Judaic-Christian tradition; it has been espoused by many Catholics and Jews, as indeed by many who have not claimed allegiance to any religious group whatever. Would it not have been well to acknowledge such instances? The case for Protestantism is not necessarily advanced by easily equating it with "the faith that made America free" nor by making for it exclusive claims hardly supported by all the facts. That Protestants have been instrumental in advancing the cause of freedom, no fair-minded student of history will deny. But to overlook or minimize the efforts made by others is hardly an accurate nor objective presentation. — *Lawrence C. Little*, Professor of Religious Education, University of Pittsburgh.



My Mission in Israel, 1948-1951. By JAMES G. McDONALD. New York: Simon & Schuster, 1951. xiv + 303 pages. \$3.50.

Few of the many books that have of late been written on the new, reborn State of Israel portray the remarkable struggle of the infant State in its early days with such human understanding, and moral fiber as does this volume.

This informative and fascinating story by an authoritative Christian participant-observer in one of the great dramatic events in modern history provides source-material of first order.

Speaking of his reasons for accepting his unexpected appointment by President Truman to serve as Representative to the State of Israel less than two months after its establishment, Mr. McDonald says in his preface, "My acceptance of that appointment grew out of my experiences of international affairs in the preceding years when I had been chairman of the Foreign Policy Association." He further tells of his meeting then with Hitler which convinced him "that the battle against the Jew was the first skirmish in a war on Christianity, on all religion, indeed on all humanity. And I, a middle Western American of Scotch and German ancestry, a teacher and student by profession and inclination, found myself increasingly engaged in an active career which gave me the privilege of fighting a good fight."

The book is divided into three parts. In the first part, Mr. McDonald tells of the first historic days of the State, its growing pains, and of his observations on the Pro-Arab bias of the State Department. Of special interest is the account of his dramatic meeting with Ernest Bevin, the deceased Foreign Minister, whom he interviewed on his way to Israel.

In giving us the inside story of what went on behind the scenes prior to the tragic assassination of United Nations mediator, Count Bernadotte in September 1948, the author says that Count Bernadotte, a martyr to a rather ill-defined cause was "despite his noble intentions an unwilling tool of the most anti-Israel circles in the British foreign office." Though McDonald has deep sympathy for Bernadotte, as a well-meaning individual, and indignation against those responsible for the crime, yet, he shows rare moral courage by disapproving and branding as unjust his ill conceived plan of giving up the Negev, of Jerusalem to be given to Abdullah, and the return of the Arab refugees. McDonald reveals his warning to the Swedish nobleman: "I have fears for your safety." When the tragic event, the assassination did take place one week later, and the Bernadotte plan came up for discussion at the Paris meeting of the United Nations, McDonald's wise advice to President Truman, and tireless work to calm Washington, softened the attitude of the United States on the Bernadotte plan. During those crucial days, McDonald concentrated every effort to prevent the United States from endorsing sanctions upon Israel.

The historical record of McDonald's Mission comes to a close with the ambassador's resignation in January, 1951.

Not of less interest is the third and concluding section of the volume in which the author's warm word-pictures of those at the head of the Israel government analyze the gifts and talents of such personalities as Weizman, Prime Minister Ben Gurion, Kaplan, Sharett, Golda Meyerson, and others. Mr. McDonald shows deep admiration for these men and women who guide the destiny of Israel in its critical years. Evaluating Ben Gurion, he writes: "The more I saw of him . . . the more convinced I became that he was one of the few great statesmen of our day."

The author who pays warm tribute to Israel's courage, faith and determination does not, however, hesitate to indicate the weaknesses where he sees them. Discussing the native-born Israeli youngsters—the sabras and their ability to carry on the great tradition, he cautions, and shows concern for the spiritual dangers inherent in cultural provincialism and chauvinism.

Looking to the future for which he has great hopes, Mr. McDonald urges that Israel ought constantly to be pioneering in a creative way; that only by following a creative and moral path, a path whose direction and stimulus Israel can draw from its Jewish past can Israel be something new in the world. He closes his book with these words: "The future of Israel as a spiritual force is not without danger, but it is pregnant with splendid hope. After two and a half rewarding years, I close this account of my Mission confident that Israel will triumphantly vindicate the faith of its builders."

The apt Biblical quotations, prophetic allusions that preface and keynote each chapter add greatly to the moral and spiritual tenor of the epic story unfolded in the book. No one wishing to be informed on the heroic saga of Israel's rebirth, as well as on the significance of the youngest democratic State for the whole Near East and for the world, can afford to miss reading this valuable and delightful book, written with deep insight and great warmth. — *Rabbi Bernard Cohen*, Director, Hebrew Institute, San Antonio, Texas.



History and God; Clues to His Purpose. By ARTHUR W. MUNK. New York: Ronald Press Company, 1952. xi + 310 pages. \$3.75.

Professor Munk clearly indicates that it is his purpose to erect a system of philosophy of history which will stand somewhere between secular, humanistic positivism on the one hand and other-worldly, theistic neo-orthodoxy on the other hand.

He bases his system on seven clues, five empirical and two ultimate clues, which he confesses are not solely original with him but which he claims to have drawn together for the first time in a unified treatment.

He first deals with the problem of history and then moves on to a survey of typical types of points of view of history. In each case he lays bare the strengths and weaknesses of each point of view as he understands them. That exponents of the varying points of view will not agree with his evaluation is to be anticipated.

His five empirical clues are: History seems a manifestation of the ultimate; history demands consideration of man; history demands consideration of irrational factors; history demands consideration of signs of purpose; and history demands perspective and synopsis.

The two ultimate clues are of paramount importance to his entire argument. In the sixth clue, history demands a limited God as ultimate cause, he applies the philosophy of history propounded by Edgar S. Brightman as the key to the understanding of the empirical clues. The seventh clue, history demands immortality as ultimate goal, reveals the end toward which he feels all history is working.

As he tells us toward the close of the book, the author throughout tries to steer "between Scylla and Charybdis," between "the modern secular, materialistic, this-worldly view" and "the ascetic or other-worldly view." Whether he succeeds or not will largely depend upon the point of view which the reader brings to the volume, rather than upon the argument itself, for this book fails, in its attempt to steer the middle course, to present an especially challenging attack on the problem of history. It will not satisfy the student of the philosophy of history because it does not plunge deeply enough or elaborately enough into the arguments and the ramifications of the arguments involved.

Whether, in the main, this book will speak to an "average" reader, for whom it seems to have been designed, is difficult to decide. It is written simply and directly and in general should be understandable. This reviewer however wishes that Professor Munk had translated some of the philosophical terms for the benefit of the lay reader,

terms such as "teleological," "dysteleological," "ontological" and the like.

Beyond question the author has achieved his purpose of steering the middle course. He has done much good in laying out the seven clues and affirming his conviction of their truth. The end result rests with the readers. — *Richard C. Wolf*, Associate Professor of Church History, Graduate School of Theology, Oberlin College.



Religious Faith, Language, and Knowledge. By BEN F. KIMPEL. New York: Philosophical Library, 1952. 146 pages. \$2.75.

This book is a critique of certain contemporary theories of language which tend to assume that "all that can be known for certain are operations upon language: not anything of a reality other than language." Dr. Kimpel charges the current empiricist theories of language with fathering much of the current scepticism toward religious faith.

The concern of the book is to clarify certain criteria beyond the rules of language formation itself. Unless this can be achieved the function of philosophy becomes merely an operation upon language, with no reference to significant realities beyond the mechanics of grammar. Such a procedure not only destroys the basis for religious faith but makes all progress in the sciences "much ado about nothing."

The critical sections of the book are clearly written, and the dogmatism characteristic of much empiricism is effectively challenged. It will seem to many that the critical analyses of Otto and Schleiermacher are too sweeping in their strictures. Otto is charged with using terms which do not designate qualities of a reality existing apart from experience. It is true, as the author contends, that Otto's chief concern is a psychological analysis of *religious experience*, but it is more than this, it is an experience that points to a transcendent Reality. Dr. Kimpel cites Mackintosh several times to support his parallel charge that Schleiermacher is completely a victim of psychologism, but he fails to note that Mackintosh also admits that Schleiermacher partly breaks the grip of his psychologism through his use of intuition and his later Christocentrism.

But these minor criticisms do not touch the validity of the major claims of this book. In the main, the author achieves his purpose of calling attention to the danger of a strictly empiricist methodology which denies the existence of any reality *other than experience*. Dr. Kimpel is well aware of the *inescapable* presence of presuppositions and faith at the basis of all knowledge systems, scientific or religious.

The book closes with an attempt to clarify a criterion of diverse religious knowledge-claims. The criterion is found in the nature of God and

its universal suitability to the needs of human life. Only that which is "universally applicable as a pattern of life for all men" can be the ultimate criterion of religious knowledge. — *J. William Lee*, Minister, Congregational-Christian Church, Maple Shade, New Jersey.



Guide to the Christian Faith. By WILLIAM A. SPURRIER. New York: Charles Scribner's Sons, 1952. xii + 242 pages. \$2.50.

Among the winter and spring books concerned with the matter of faith, this volume by William A. Spurrer is unusually relevant to the world in which we live. Professor Spurrer teaches at Wesleyan University in Middletown, Connecticut. Perhaps it is his daily contact with students who are alive to their finger tips which has enabled him to make his book so relevant. Here is no stereotyped discussion of the old familiar theological outlines. The author brings to his discussion of theology the problems of our modern world, together with some of its knowledge and many of its patterns of expression.

Supporting the book is an excellent chapter on "Reason and Faith." In a careful way Professor Spurrer discusses the nature of science, philosophy, theology, faith and their relationship to one another. If we are to think clearly in the thought world of religion, these distinctions must be clear in our mind.

In the judgment of the reviewer, there are three outstanding chapters in this book, one concerning the "Doctrine of Man," with a chapter following it on the "Doctrine of Sin." The author helps us to understand man as the product of the tensions and anxieties which he accumulates through the years. In the attempt to solve these tensions and escape from these anxieties, he sins by revolting from God in a flight into humanism, namely, the attempt to solve his problems and to lift himself by his own bootstraps.

The other outstanding chapter is concerned with the Christian interpretation of history. Here is an area of discussion not often developed in the older theological texts. Because of the studies by Arnold Toynbee, Herbert Butterfield, Oswald Spengler and others in recent years, we are now concerned about the Christian meaning of history. Here is a fine summary of what our contemporary theologians are now saying about it all. Included in this discussion of history is a fine analysis, sensible and practical, of the problem of evil. This chapter, together with other chapters on the doctrine of God, Christ, resurrection, eternal life and salvation, make this volume an excellent handbook for laymen, church school workers and pastors. — *Clarence Seidenspinner*, First Methodist Church, Racine, Wisconsin.



BOOK NOTES

A Treasury of Jewish Holidays. By HYMAN E. GOLDIN. New York: Twayne Publishers, 1952. 308 pages. \$3.75.

Rabbi Golden is a traditionalist. It is therefore to be expected that in his book, *A Treasury of Jewish Holidays*, he approaches the subject from the traditionalist's or orthodox point of view. The volume presents in a pleasant, readable style, traditions and legends of Jewish holidays. The story of each festival is told, its customs, its ceremonials and the prayers associated with it. A convenient twenty-year calendar of Jewish holidays is included.

Rabbi Goldin explains fully the meaning of each holiday and how it is observed according to orthodox tradition. While the material is informative and helpful, it is not well balanced. Minor holidays are given too much importance while the Sabbath, which is central in Jewish life, is limited to a few pages, with little historical background. Rabbi Goldin's chapter on new celebrations leaves much to be desired. The same can be said for the illustrations which are not too helpful in clarifying the text.

For a presentation of the traditionalist point of view, this book will make profitable reading. For anyone seeking to understand the underlying customs and practices and to obtain a fresh insight into the meaning of the observances, Rabbi Goldin doesn't offer adequate help. — *Nathan Brilliant*, Director Bureau of Jewish Education, Cleveland, Ohio.



The Book of Jeremiah, Vol. II, Chapters 26-52. By JULIUS A. BEWER. ("Harper's Annotated Bible Series," No. 6.) New York: Harper and Brothers, 1952. 87 pages.

The Gospel of Mark. By FREDERICK C. GRANT. ("Harper's Annotated Bible Series," No. 7.) New York: Harper and Brothers, 1952. 72 pages.

These two handy paper-covered booklets continue the excellent series in Harper's Annotated Bible, based on the King James Version (see review in *Religious Education*, XLVI, p. 188). They are particularly valuable for class use. Professor Bewer maintains the high standard and wise selection of points for discussion evident in his earlier issues. Professor Grant auspiciously begins the New Testament series. He precedes his annotation of the Gospel of Mark with a popular and useful General Introduction to the New Testament and an Introduction to the Gospels. A great danger in annotated Bibles is that the commentary may be too sketchy to be as helpful as it might be, but Grant's annotations are surprisingly detailed, with an average of almost half of each page given to the exegesis of the text. It is to be commended for both its quality and its quantity. — *Herbert G. May*, Professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin College.



Out of My Heart. By CLEMENT W. DECHANT. Philadelphia: The Christian Education Press, 1952. 143 pages. \$2.00.

This volume of meditations, poetry and prayers with the subtitle *A Pastor's Diary* is written by a minister of the Evangelical and Reformed Church, living near Quakertown, Pennsylvania. A reading of these selections shows an outdoor man and a student of human nature. The outdoor man is appreciative of the wonders of nature as evidence of the glory and goodness of God. The student of human nature reveals the heart of a pastor. The minister will find here an occasional poem, an idea for a meditation, a new turn of phrase, or inspiration to try something like this himself. — *William Cardwell Proust*, Minister, The Methodist Church, Howell, Michigan.



Kings and Prophets. By MELBA A. TAYLOR. New York: Exposition Press. 1952. 123 pages. \$2.50.

This is a re-telling of the Old Testament by Mrs. Melba B. Taylor, now living in Ogden, Utah, and may be of some value to parents and church-school teachers, especially if they afterwards go to the Old Testament itself. Most of us are sympathetic with the young author's purpose in setting forth the Old Testament story in simple, concise English. However, in view of Bowie's *The Story of the Bible* and similar books, we may question the need of this volume. — *William Cardwell Proust*, Minister, The Methodist Church, Howell, Michigan.



A Treasury of Kahlil Gibran. Edited by MARTIN L. WOLF. Translated from the Arabic by Anthony Rizcallah Ferris. New York: Citadel Press, 1951. xxv + 417 pages. \$3.95.

Gibran (1883-1931), one of the best known literary figures coming out of Lebanon, left a mass of miscellaneous writings as well as paintings and drawings. This anthology shows a strain of naturalism belonging to the East, combined with a sensitivity to all forms of injustice, belonging to the West. In many ways, Gibran's writings furnish evidence of the unrest in the Middle East, and in the minds of those who left their homeland for America. Before the age of twenty, Gibran wrote in Arabic; afterwards, English was used.

This reviewer has no way of knowing if Gibran has "millions of followers in dozens of languages" as the editor avers. Undoubtedly his greatest popularity lies with the Arabic peoples. There is a note here which many of us appreciate and that is the emphasis upon right human relations.

In a work of this kind, this reviewer would like to see each composition followed by the date and place of writing. In addition, more biographical material should have been provided. — *William Cardwell Proust*, Pastor, The Methodist Church, Howell, Michigan.



Bible Key Words, from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*. Translated and edited by J. R. Coates. New York: Harper & Brothers, 1951. 4 v. in 1. \$4.00.

In 1930 Gerhard Kittel began one of the most important studies in the field of New Testament, *Theologisches Wörterbuch zum Neuen Testament*. The work was half completed under the editorship of Professor Kittel at his death in 1948. This volume, the first in the English, contains four studies: *Love*, a study of *agape*, especially compared with *eros* and *philia*, and traced through the New Testament, is done by Gottfried Quell and Ethelbert Stauffer. *The Church*, by Karl L. Schmidt, delves into the origin and nature of *ekklesia*. Gottfried Quell, Georg Bertram, Gustav Stählin, and Walter Grundmann discuss *Sin*. *Righteousness* is the subject of a descriptive and interpretive study by Gottfried Quell and Gottlob Schrenk. New Testament students deeply welcome this volume. No library of New Testament studies is complete without it. Each study is a valuable book in itself.—*Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.

Guilt. By CARYLL HOUSELANDER. New York: Sheed & Ward, 1951. xiii + 279 pages. \$3.75.

The aim of this book is the cure of the sense of guilt through Roman Catholic mysticism. Protestantism is a religion which seeks the escape from guilt. Depth psychologies of various kinds are discussed but with little real insight into their contribution. The book contains chapters on some famous criminals which adds nothing in terms of insight. It is not a book to be taken seriously from any scientific point of view, and it certainly is not grounded in any deep scholarship in the realm of theology.—*Carroll A. Wise*, Professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.

Christ in the Gospels. By HENRY M. BATTENHOUSE. New York: Ronald Press Company, 1952. 339 pages. \$4.00.

This is an excellent book for college classes; it is also well fitted for adult groups in courses in the church. The first 118 pages deal with the synoptic problem (including a careful use of form criticism), and an introduction to each of the four Gospels. The rest of the volume deals with Jesus' life and teachings, using the values of higher criticism, but in such a way that constructive value accrues for the reader. Professor Battenhouse, Professor of English at Albion College, uses an idiom of clear language and apt literary illustration to make the book most interesting. Those who have used other volumes of Professor Battenhouse in their courses in biblical studies will be glad to add this book to his worthy list of texts.—*Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.

Community Uses of Public School Facilities. By HAROLD H. PUNKE. New York: King's Crown Press, 1951. 247 pages. \$3.75.

Alongside the development of the American public school has come an increasing expectation of service to be rendered to the public at public expense. Out of this there arises, from time to time, certain problems having to do with the use to which public school property and equipment shall be put. Some of these problems carry over from the time when the school and its facilities were far more closely integrated into the community and far less related to the state than they are at present. The author is concerned in this book with some of these problems and with the "common law principles" which emerge from court rulings in respect to them. A wide area of problems is covered, most of which will have major interest to a public school administrator.

The chapter, "Religious and Parochial Uses of Public School Facilities" is of considerable interest to churchmen. It is evident that the more recent controversies relating to "released time" and other forms of so-called weekday religious instruction represent the present form of controversies which have taken various forms in the past. That controversy with regard to religious use of school facilities is increasing is evident by the fact that forth-nine of the seventy-four cases cited are dated after 1900 and thirteen of them since 1940. The study of these cases as presented forms a handy reference guide to the actions of various courts in their interpretation of basic law. It is not clear if these are all the cases which have come before the courts or represents merely a selection. In any case, the facts seem to be well presented.—*J. S. Armentrout*, Professor of Christian Education, McCormick Theological Seminary, Chicago, Ill.

The Ninth Hour. By GILBERT KILPACK. Wallingford, Pa.: Pendle Hill, 1951. 39 pages. \$0.35.

The publishers say the pamphlet "expresses a testimony of deep-felt meditations, revealing anew the eternal aliveness of Christ, his cross and ours." Many people will be helped by the mystical and spiritual quality of the meditations. It is written somewhat in the "exalted" style so familiar in medieval books of devotion. And although belief in "that of God in every man" is firmly asserted (p. 14), yet all hope for the countless multitudes before Jesus and of non-Christians since is gone: "Could you gather up the fountains and the rivers of earth as an offering to the thirsty, they would dry up and turn to poison without my cross . . . and there is no other way (Ps. 13 and 14). The literal minded might be inclined to belief in the old magic for "It is the cross that drives the devil to distraction" (p. 14).—*A. J. W. Myers*, Emeritus Professor of Religious Education, Hartford School of Religious Education.

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